THE
International Record
OF
Charities and Correction
Edited by FREDERICK HOWARD WINES

VOL. II., NO. 11
FEBRUARY, 1888

G. P. PUTNAM'S SONS, NEW YORK AND LONDON

PUBLISHED MONTHLY
10 CTS. PER NO. $1.00 PER YEAR

CHIT-CHAT.

Next month we shall print Mr. Wines' account of his visit to the Pacific Coast in December, and of the San Francisco Conference of Charities. Sickness in his family has prevented him from furnishing it in time for the present issue.

On the first of next April, THE INTERNATIONAL RECORD will begin its third volume. At that time, the price of subscriptions will be raised from one dollar to two dollars a year. We are reluctant to take this step, but have been advised by friends in whose judgment we have great confidence, that there are probably very few of the subscribers to this journal, who would not have been willing to have paid the larger price from the beginning. The price was fixed originally by the editor, contrary to the advice of his publishers, who thought it too low. Experience has shown that it is too low; that, with the limited circulation of a special journal of this class, the receipts from subscriptions are not sufficient to pay the actual cost of manufacturing and distribution, not to mention the fact that the editor receives no compensation whatever for his services. At the same time, to prevent dissatisfaction in the mind of a single reader, on this account, we now announce that if any present subscriber feels that he or she cannot afford to give two dollars a year for the paper, we will send it one year longer at the former price, provided that the money is sent to the publishers for the third volume, in advance, by or before the first of April next. We regard this as a very liberal offer on our part, and hope that too many of our readers will not avail themselves of it; but we do not wish to lose a single subscriber on account of the change in the terms of subscription.

The description of the Eastern Penitentiary of Pennsylvania, which we print this month, is from the pen of a prisoner undergoing sentence in that institution. Last autumn, ex-President Hayes visited Cherry Hill, and our readers owe this article to his kind intervention. In a letter received from him, he says: "While there I met a convict—a 'newspaper man,' of whom I had some knowledge. I asked him about writing his prison life. He has just sent me the enclosed article, which is at your service." The circumstances under which it was written will, we trust, give to it an additional interest.

If our good friend, Mr. Griffith, of Baltimore, keeps a scrap-book, as we presume that he does, in which to paste his communications to the press, describing charitable and correctional institutions visited by him in person, it will make very interesting reading for those who come after him. If there were more who would pay such visits and write such articles, it would be better for the institutions and for the public. In one of his latest letters, he gives an account of the Pennsylvania Training School for Feeble-Minded Children, at Elwyn, of which he speaks in the highest terms of praise; also of the Font Hill school, a private institution near Ellicott City, Maryland, of which Dr. Fort, formerly an assistant to Dr. Kerlin, is the superintendent. He concludes by urging the importance of State provision for feeble-minded children in his own State. At the last session of the Maryland Legislature an appropriation of $25,000 for this purpose passed the House, but failed in the Senate for want of attention on the part of its friends. This year it is sincerely hoped that the appropriation will be made and this long-needed want supplied.

Mr. J. C. Pumpelly, of the State Charities Aid Association, is urging, in like manner, the establishment of an institution for idiots in the State of New Jersey. Slowly but surely the cause of the idiot is coming to the front.

As was generally expected, the commission appointed by the New York Legislature to investigate the question of a more humane method of executing the death penalty, has reported in favor of the substitution of electricity for hanging. We are reminded, by this recommendation, of the Chinese story of a criminal who was sentenced to be tied to a stake, and a bird of prey was fastened to the same stake by a chain or strong cord, and left without food until such time as his natural appetite would lead him to satisfy his hunger by attacking the unlucky criminal and making a meal of him. What the poor fellow suffered by anticipation, we do not know; but his executioners, with a humanity highly creditable to Oriental civilization, showed their consideration for him by tying him to the stake in such a manner that the cords with which he was bound would not cut his flesh. The truth is, that there is no such thing as humane capital punishment. The real point at issue is not how to inflict the penalty of death with the least pain, but whether society has a right to inflict it at all. It is the highest form of torture; and the arguments advanced by Beccaria in favor of the abolition of torture are supremely applicable to it. The thirst for the blood of a victim manifested by the public, when a great crime has been committed, is a disgrace to our poor human nature. There can be no more mistaken exegesis than that which interprets the text, "Whoso sheddeth man's blood, by man shall his blood be shed," as a divine command, binding upon all men everywhere and in every age in the world's history. By way of an offset against this too familiar quotation, we may cite the saying of Jesus Christ concerning the Mosaic law of divorce: "Moses because of the hardness of your hearts suffered you to put away your wives." The only valid argument in favor of capital punishment is that the brutality of the human heart is such that, if the courts do not inflict the penalty of death upon murderers, Judge Lynch will. The government attempts to regulate that which it cannot prevent or control. But it is certain that, with the advance of an enlightened and humane civilization, the occasion for such ghastly discussions as that contained in the report of this commission will, in the course of time, pass forever away.

Mr. Anthony Chabot, a French Canadian, who died recently in Oakland, California, at the age of seventy-four, was a man of mark. He was a "forty-niner," and was the first to introduce the method of hydraulic mining. To him the city of San Francisco owes its first public water-supply.

He was the first to suggest the feasibility of conveying oil in pipes from Pennsylvania to the city of New York. His principal business was that of building reservoirs and supplying water to cities. Though not a mathematician, he was a practical hydraulic engineer, and he left a large estate. His life was distinguished by perpetual deeds of charity, and his kindness to men employed by him was proverbial. He built a cottage for veterans at the Veterans' Home in Yountville; he gave an observatory to the Oakland High School; and the Old Ladies' Home, of the Ladies' Relief Society, was established in large measure by money contributed by him. His last act of benevolence was the gift of a lot and of stocks valued at $75,000 or $100,000, to establish and endow a Temporary Sheltering Home for Women in Distress. By his will he made large bequests to various charitable institutions, and he also devised a munificent sum to the public, to be expended under the direction of the Board of Education.

A very practical and useful charity was initiated two years ago at Geneva, in Switzerland, which might very well be imitated in some of the larger cities of our own country.* It consists in the employment of women of experience and capacity to be in attendance at railway stations and steamboat landings, on the arrival of trains or boats, for the purpose of offering protection and assistance to young women travelling alone. Many girls arrive at night, sometimes without money and without any acquaintance, in the city. Not infrequently they have been given the addresses of persons who would compromise them, or those to whom they have been sent may be absent from home. In order to render the work more effective, a lodging-house has been opened, to which girls who need protection may be sent for the night. A card, printed in French and in German, is given to every unattended young woman, which bears the following inscription: "Any young girl, travelling alone, who desires protection in Geneva, will be admitted at any hour of the day or night, at the Home for Young Women, Rue des Alpes, No. 20." Placards to the same effect are posted in the depots. Many hundreds of young women have received the benefit of this kindly Christian care, and no doubt some have been saved from making shipwreck of their lives. It is something like this, that Mr. Chabot had in mind, in the establishment of the Temporary Home for Women at Oakland, California. But in the United States the work could be better accomplished by having the agent of the society or of the institution meet and board an incoming train before its arrival in the city, as the agents of the transfer companies are in the habit of doing. Indeed, it is not impossible that, in any city where this work should be seriously undertaken, the railroads themselves would be willing to co-operate in it; perhaps they might even pay a portion (if not the whole) of the salaries of the women employed. Throughout Europe there exists an organization known as the "International Union of Friends of Young Women." The names of the members and their addresses are printed and can be given to any girl who is travelling in a foreign country or away from home. And at Geneva, the agents are on hand at the departure as well as at the arrival of trains, and they furnish these lists to any unprotected young women who seem to need them.

We are not surprised that Mr. Charles L. Brace should congratulate himself and the public on the work accomplished by the Children's Aid Society of New York. During thirty years past, his industrial schools have reached over 100,000 little girls of the poorest classes, namely, the children of drunkards. His lodging-houses shelter nearly 10,000 inmates each year. During this period, although the population of the city has more than doubled, there has been a large decrease in the number of arrests for female vagrancy and for drunkenness on the part of women. The commitments of young girls for petty larceny have fallen from about 1,000 to less than 250. And the commitments of boys under the age of fourteen years, are very slightly in excess of what they were then; they are, of course, much fewer in proportion to the population. Within ten years there has been a decrease in the total number of police cases disposed of, from 84,399 in 1875, to 75,744 in 1886. Mr. Brace does not claim that this reduction of crime is wholly due to the work of the Children's Aid Society; but he is certainly entitled to a large share of credit for the general result. The whole number of children placed out by the society since its organization is 83,169, of whom a very large majority are believed to have done well.

Mr. Elbridge T. Gerry, of the New York Society for the Prevention of Cruelty to Children, says, on this point: "Certainly in this country juvenile crime is not to-day on the increase. The result is no doubt due somewhat to the removal of children from local scenes of crime and misery, and placing them in a purer atmosphere; but it is also mainly due to the vigorous enforcement of the laws intended for their protection."

We always read the report of the Howard Association, London, with pleasure, in spite of its decidedly "insular" tone. It would seem that its excellent secretary feels it incumbent upon him, whenever he finds fault with any thing in England, to point out that matters are still worse in other countries than his own. He rarely misses an opportunity of making a thrust at American institutions, and says that "many of the prisons in the United States, by reason of their indulgences and the generally jovial association of the inmates, have become nurseries of crime, and furnish a temporary paradise to the ruffian, the thief, and the tramp." He thinks that "the spirit of Russian despotism has taken alarm at the proposal to hold the next International Prison Congress in St. Petersburg, although unwilling to prohibit such a meeting." In a circular enclosed with the report he remarks that "France has made a little progress; yet her prisons also are mostly schools for crime." The three countries named can, however, forgive these slurs, when they read his assertion that a Commission, appointed by the Home Office to investigate the Courts of Assize in England, reports that the places of detention in some of these court-houses have "no means of separating the sexes," or "no special closets for females," or "an earth-closet in the middle of the room," while in others, where decency is duly provided for, the separate cells are mere "box cupboards," in which the prisoners can barely turn around. It is now proposed to investigate the court-houses of Scotland and Ireland.

We are glad to learn that Mr. Tallack has completed the manuscript of two books—one on "Prison Discipline," and the other on the "Death Penalty"; and we trust that his hope that they may be published during the coming year will be realized. We thank him for his mention of the INTERNATIONAL RECORD, which he characterizes as "an admirable monthly journal."

The ceremony of unveiling the memorial window to the late Mr. Barwick Baker, in Hardwicke Parish Church, took place on the 25th of November. The principal address was made by Sir John Dorington, and the office of dedication performed by the Ven. Archdeacon Sheringham. The subject of the window might at first strike one as being that of Christ blessing little children, but it depicts the patriarch Job bemoaning his former prosperity. Job is, of course, the central figure, and is surrounded by children, widowed mothers, and the lame, whom he is comforting. Underneath is the quotation: "I delivered the poor that cried, and the fatherless, and him that none would help." At the base of the window is the inscription: "To Thomas Barwick

* We learn from *Lend a Hand* that something of the same sort has been inaugurated in Boston.

Lloyd Baker, of Hardwicke Court, in this county, who died December 10th, 1886." On a shield of brass let into the wall beneath, is inscribed: "This window was erected by friends and workers in reformatory and industrial schools, in recognition of a life devoted to the cause of philanthropy and the reformation of juvenile offenders. November, 1887." The work has been well executed by Mr. Forest, of Liverpool, at a cost of nearly £100.

At the close of the service, the visitors adjourned to Hardwicke Court, where Mr. Granville Baker hospitably entertained them at luncheon. Mr. Richard Gorst informs us that this is not the memorial to which the American friends of Mr. Baker have forwarded their subscriptions; that is to be placed in Gloucester Cathedral.

M. Sichart, director of the penitentiary at Ludwigsburg, having been invited by the Society for the Study of Criminal Jurisprudence in Germany, to read a paper on the "Conditional Liberation of Prisoners," expressed himself on the whole subject very fully and clearly. The introduction of this system in Germany has been attended by the happiest results. Its effect upon prisoners has been good, both during their term of imprisonment and after their release. Many thousands of convicts have been granted a ticket-of-leave, and the number of instances in which their paroles have been violated is ridiculously small. M. Sichart thinks that the system should be extended, and made applicable to habitual and professional criminals. In order to perfect it, prisoners should be subjected to the test of the "progressive" system, prior to their release; and, when they have complied with all the legal conditions entitling them to a parole, it should be granted to them not as a matter of favor, but as their right. He would not grant an absolute release to any prisoner, until after the expiration of at least two years from the date of his conditional discharge. On the other hand, he is of the opinion that convicts at large on ticket-of-leave should not be subjected to police surveillance, except in extraordinary cases, under conditions to be determined by the proper authorities.

The French spelling of English names is something too grotesquely absurd to be believed, but for the evidence of one's eyes. The *Journal of Insanity* says that the *Annales Medico-Psychologiques* calls Canandaigua "Conondaiga"; and Kalamazoo "Tralamazo." In the *Bulletin* of the French Prison Society we find Columbus spelled "Colombus," and Mansfield is called "Bansfield." More absurd still it is to find in the *Revue Internationale*, not only "Hanisburg" for Harrisburg, but "Mite Houv" for White House, and "Mugstump" for Mugwump. It would seem to be an easy matter to spell English words precisely as they are spelled by English-speaking people, without attempting to translate into French equivalents a Frenchman's notion of what is or ought to be their proper pronunciation. But perhaps some allowance is to be made for the obscurity of French chirography, and the fault may not be in the types, so much as in the manuscript on which the luckless compositor is required to exercise his wits.

Dr. N. Emmons Paine, of the Westborough Insane Hospital, reminds us that, in our December number, we omitted to mention that institution among the hospitals for the insane organized since 1880, and says: "I thought I would call your attention to our existence, especially as you came here a little over a year ago, with Mr. Sanborn." We have a very agreeable recollection of our too short visit to Westborough, and can assure Dr. Paine that, though he may have been overlooked, he is not forgotten. Two other insane asylums were not named by us in the article referred to: the Utah Territorial Asylum, at Provo; and the new hospital now in process of erection in California, near San José. There may have been others also.

The Reformatory and Refuge Union is probably better known in this country than is the National Association of Certified Reformatory and Industrial Schools of Great Britain. The Association grew out of the Union in the year 1881, when it was founded.

It is in no sense opposed to the R. and R. U., but it was felt that the Union had more on hand than it could well attend to, so that the Association was independently organized, to look after the interest of certified schools receiving government aid and subject to governmental inspection. It now embraces the great majority of the reformatory and industrial schools in Great Britain.

The Association will hold a Conference in London, in the month of March; and we learn by a private letter from Mr. Richard Gorst, the Honorary Secretary, that a strong desire is felt to have some representative of American reformed schools present at this meeting. If no superintendent or other officer of any American reformatory institution is likely to be able to come to England at the time named, the Association would be glad of the attendance of any gentleman not actually connected with the work, but interested in it. He suggests that possibly there may be some one connected with the American Embassy in London, who would like to attend. The superintendents of our American reform schools will please take notice of this invitation, and understand that it is addressed to each of them personally, through the columns of the RECORD.

Some good people—distant relatives of an apostle, namely, the "doubting Thomas"—are always questioning whether public meetings like those of the Conference of Charities and the National Prison Association really do any good. "What is the use of so much talk?" they say. They doubt whether any one reads it when it is printed. It is all time and money lost, and *so* "unpractical." The trouble with them is the same as with a great English statesman, who said: "I am in a hurry, but God is not!" There lies on our table the first published report of "The State Children's Council" of South Australia, for the year ending June 30, 1887. It contains a pointed though unconscious rebuke of this lack of faith. The National Conference of Charities met, in 1880, in Cleveland, O.; and among the papers read were two on the Massachusetts system of caring for children, by Mrs. Anne B. Richardson and Col. Gardiner Tufts. A copy of the printed proceedings was sent to the "Howard Association," in London; and a full account of the Massachusetts system appeared in the next annual report of that Association for 1881. In 1882, the Secretary of the Industrial and Reformatory Schools' Department, Victoria, embodied in his annual report Mr. Tallack's commendatory notice. And now it reappears in full in the report of the South Australian Council, which has adopted some of the features of the Massachusetts system, and appeals to the legislature for power to adopt it in its entirety, including the probation officer. Words may well be called "winged," when they have power thus to fly across oceans. Who that was at Cleveland, in 1880, expected to hear that the words spoken in Case Hall, to the handful of men and women gathered there, who seemed lost in the midst of a wilderness of empty chairs, would bear fruit in three continents? Yet so it is. In the divine economy of nature and of human life, nothing is ever lost—nothing, however trivial it may seem to us at the time.

With regard to the utility of talk, it is worth while to remember what Robert Louis Stevenson has said: "Conclusions, indeed, are not often reached by talk, any more than by private thinking. That is not the profit. The profit is in the exercise, and above all, in the experience; for when we reason at large on any subject, we review our state and history in life. From time to time, however, talk becomes effective, conquering like war, widening the boundaries of knowledge like an exploration. A point arises; the ques-

tion takes a problematical, a baffling, yet a likely air ; the talkers begin to feel lively presentiments of some conclusion near at hand ; towards this they strive with emulous ardor, each by his own path, and struggling for first utterance ; and then one leaps upon the summit of the matter with a shout, and almost at the same moment the other is beside him ; and behold, they are agreed."

Dr. William L. Russell, formerly the first assistant physician in the State Asylum for the Insane, at Morristown, N. J., brings charges, in the *Journal of Insanity* for January, against the management of that institution, which ought to receive immediate attention on the part of the governor and the legislature. The evils complained of grew out of the action of the trustees, three years ago, in separating the business management from the medical control, and making the two departments independent of each other. The experience of the State of Illinois, under the double-headed system, was such that, a great many years ago, the power to establish it was taken from the trustees, by statutory enactment. No less than nine medical officers have resigned at Morristown within three years ; and an institution with about four hundred female patients is without a matron. Dr. Russell asserts that proper diet cannot be obtained for sick patients. The complaints of the medical officers against the business management are said to have been ignored by the trustees. If these statements are true, the trustees should be removed, and a new board appointed ; if the governor will not perform his duty in the premises, the board should be legislated out of office, and the law governing the insane asylums of New Jersey should be so amended as to make a repetition of the present scandal impossible.

The managers of the Indiana Women's Reformatory have published a card, in which they assert that " all charges of brutality, cruelty, or unnecessary severity, under the present management and superintendence of the institution, are entirely false. Nothing has been done to cause condemnation, censure, or apology. The charge that the sick have been neglected is equally untrue." This statement is confirmed by the declaration of Governor Gray, in an interview with a reporter of the *Call*, that " the institution is about as well governed as possible, under the existing laws controlling it ; there was really nothing to make a sensation about."

We agree with his Excellency, however, that the penal and the reformatory departments of this institution ought to be entirely separated. The contractor who built the punishment cells says that the officers live in daily fear of their lives, and not a weapon in the place to defend themselves with. It is said that, during the superintendency of Mrs. Smith, a dozen attempts were made on her life, and her arms were always either cut or bruised ; that " she was a martyr, but believed in her method (the unfailing power of love), and would never tell what she endured."

At the Omaha Conference, Mr. Mott, of Minnesota, furnished a paper on the " Duties of Trustees of State Institutions and their Relation to Superintendents." To this article Dr. Philip G. Gillett, superintendent of the Illinois Institution for the Education of the Deaf and Dumb, has made a masterly reply, which will be found in the *American Annals of the Deaf*, for January ; and those who desire to inform themselves as to the proper functions, powers, and responsibilities of superintendents of State institutions, should obtain a copy from the editor (Mr. E. A. Fay, Kendall Green, Washington, D. C.). It is too long for us to quote, but bristles with sharp points, stated with as much courtesy as precision.

Messrs. Elmore and Wright, president and secretary of the Wisconsin Board of Charities and Reform, have been visiting the State of Michigan ; and they attended the convention of County Agents, at Alma, December 6th and 7th. Their general conclusions, as communicated to the *Milwaukee Sentinel*, are that, on the whole, the State institutions of Michigan are better than those of Wisconsin, but that the county institutions are not so good ; that Wisconsin needs an Asylum for the Criminal Insane, and a State House of Correction, like those at Ionia ; and that the Michigan system of county agents is worthy of adoption in Wisconsin. Michigan, they say, has a most excellent system for caring for children who need public care —better than that of any other State, except that of Massachusetts, which is, perhaps, equally good. At Pontiac, they found two detached cottages for the insane nearly ready for use ; but they prefer the Kalamazoo plan of placing the cottages several miles away, and they think the Wisconsin system of county asylums better than either. In the course of their travels, they inspected a jail built on the Ohio plan, for the complete separation of prisoners, but found that the sheriff allowed the inmates the freedom of the inner corridors, thus defeating the very purpose for which this jail was built.

The convicts confined in the Ohio Penitentiary presented an address to Warden Coffin, on New Year's Day, congratulating and thanking him for his kindness towards them ; and pledging themselves to aid and assist him in bringing the institution into a position which it has never held before.

Warden Nicholson, of the Detroit House of Correction, attended a special meeting of the Wardens' Association at Columbus, Ohio, and on his return said to a reporter of the *Free Press* that he went to Columbus somewhat prejudiced against the Ohio idea, but that he returned home a thorough convert to it. He is convinced that the parole system, as there applied, is the best in the United States.

It is now in order to congratulate Mr. C. E. Felton on his reappointment for the next four years as superintendent of the Chicago House of Correction. He has just completed a quarter of a century in prison work—nine years in Buffalo and sixteen in Chicago. Though a Democrat in his politics, he owes his reappointment to a Republican mayor, which proves that some prisons are not dominated by party organizations, and fewer would be so if more wardens and superintendents possessed Mr. Felton's peculiar tact and capacity.

The *Reporter of Organized Charity* prints a very good account of the Illinois Training-School for Nurses, in Chicago, from the pen of Mrs. J. M. Flower. Mrs. Flower's portrait adorns the first page, and to us it appears to be a capital likeness, as such pictures go.

The executive committee of the National Conference of Charities has decided to hold the Buffalo meeting in July, from the 5th to the 11th. A programme will soon be issued.

The time for the meeting of the National Prison Association has not been determined upon ; but the drift of opinion seems to be in favor of the week following the Conference in Buffalo.

We are sincerely sorry that the Governor of Pennsylvania failed to reappoint Mr. Philip C. Garrett on the State Board of Charities, and this regret will be shared by all who were associated with him in charitable and correctional work throughout the Union. He had endeared himself to very many, and his influence was far-reaching and salutary. He should be reappointed whenever a new vacancy occurs on the board.

The proceedings of the Atlanta Prison Congress are ready for distribution. Send for a copy to the editor of the RECORD. Paper, $1.00 ; cloth, $1.25.

THE ADOBE CABIN ON THE SAGE-BRUSH HILLS.

I want to leave the point impressed upon you, that every one can be saved, if some one wants him saved bad enough.

When I lived on the Pacific coast, in the early days of mining, there were not many women there; and it was a rough kind of life, and I had a great desire to do missionary work. I wanted to go into foreign parts, but I found missionary work in my own country, and I have ever since.

One day, I heard the miners telling my husband about a man that lay dying over in another camp. They said: "The fellow never had any soul."

I never heard of anybody that had no soul, so I asked them about him.

They said: "There is no crime that his hands are not stained with; even the boys from the mines cannot stay with him, he is so wild."

I went over the sage-brush hills, until I got to the little adobe cabin. The door stood wide open. The man was there, on the straw and colored blankets on the floor, and, as my shadow fell across the door-way, he greeted me with an awful oath.

I stopped a moment. I had never heard such oaths. I said: "My friend, don't."

"You ain't my friend. I never had a friend. I don't want any friend."

"But it seems sad to see you lying here, suffering, and to have you lie here and die."

"No one cares any thing about that; I never had any friend."

I thought to touch his heart, and I said: "Do you remember your mother?" I have hardly ever found any one whose heart would not be touched by these words. He cursed her. I said: "Had you a wife?" He cursed her. I spoke of God, and he cursed Him. I spoke of the Lord Jesus Christ, and he did not know what I was talking about. He had been working around, sixty years of his life,—forty years in the city of New York, and he did n't believe any lie like that.

In about two weeks I visited him again; but every method I tried seemed to fail. I wanted the key to the man's heart. I did n't pray quite right. I tell you this, because I want the wardens and chaplains to look at it from a woman's standpoint.

I went home and said to myself: "I don't know that there is any use in going there again." I put my little boys in bed, and left them with a prayer. I thought, suppose one of my little boys should drift into life and wander off; would not I want some woman to try and look after him, and not even give it up after two weeks' labor? I could not sleep. I felt that, for some reason or other, I could not touch the man's heart. I went away and prayed to God. I learned what I had never learned before—what it was to travail for a human soul. I asked for myself that I might get such a glimpse of the worth of the human soul, that I might know how to work for him. I got it, friends.

I started next morning—I had been there often before—when the shadows lay thick and dark on the mountain side. I had lost sight of my own comfort. I had learned to work for human souls. There went with me a lady and a little girl. The man greeted me with a curse, just as before. It did not hurt me, as other curses had. I furnished him with a clean basin of water, a towel, and clean dishes, as I had been accustomed to do, and of which he had availed himself without thanks.

Soon we heard the clear laugh of that little girl come floating in. He said, "What is that?" in a tone of voice in which I had never heard him speak.

"That is a little girl outside."

"Would you mind bringing her in? I would like to see a little girl once more."

I called her in. She was afraid of him, poor sick man. Finally she bent over him,—she had picked some little flowers,—and, with the voice of a little angel, she said: "Sick man, will you have a flower?"

He reached out his great bony hand beyond the flowers, and laid it on the plump hand of the little girl, and, with a tear starting from his eye, he said: "I had a little girl once, and she died, and I have hated everybody since then. I guess I would have been a better man, if it had n't been for that."

I said: "I spoke about your mother and your wife, and you cursed them."

"Yes."

"Would you like to have had your little girl grow up like you? She might have done so if she had lived."

He replied: "Great God! I never thought of that! I am glad she died."

I said: "You loved the little girl, and she is waiting for you;—the little hand is beckoning, and you can see her by the help of Jesus Christ."

He asked: "What do you do, when you want to talk to Him?"

"I pray."

"Won't you pray to-day?"

I knelt down and prayed. The prayer was heard. He lived weeks and weeks, and finally passed over to the other side; but, before he died, the boys went to see him and he said to them: "Boys, I want to tell you the story this woman has told me. You know how the water runs down the sluice-box, and leaves all the gold behind. Well, the blood of that Man she told me about went over me just like that, and carried off the last plank, but left enough for me to be saved; and I shall see Mamie, and the Man that died for me, by and by." At the last moment, he said: "I shall see Mamie, and I shall see the Man that died for me."

Friends, if God can save my poor Jack, whose hands were stained with human blood, He can save all men that any of you have the care of, if only you go to work for them and save them!—Mrs. Barney, *at Atlanta.*

RABBI BETTLEHEIM ON HEBREW CHARITY.

At a recent meeting of the Baltimore Association for the Improvement of the Condition of the Poor, one of the addresses made was by Rabbi Bettleheim, who said: "The sight of a Baptist, a Presbyterian, and a Hebrew speaking from the same platform, in a Methodist church, is a sign of the dawn of Messianic times. I am glad to know that charity brings all men together. There is no Hebrew word for charity. The Hebrews are taught to give by the word *zedoka*, which means justice, benevolence, sacred duty. To give from a sense of justice is a noble impulse. There are Hebrew beggars, but they beg among their own people. The way the Hebrews give is peculiar. If a poor man calls, he is not given one or two or five dollars, but fifty or one hundred dollars. He is then told to go and help himself. If he breaks down a second time, he is given one third of the original amount; and if he calls the third time, he receives nothing. The best thing is to put a man on his feet. It is far better to prevent poverty than to relieve it. A beautiful legend in the Talmud teaches that God keeps a record of three things: First, of all the young men in the great cities who lead virtuous lives; second, of all the poor who refuse help; and third, of all rich people who give without grumbling."

The success of *The Hospital*, Mr. Henry C. Burdett's paper, printed in London, has been so great that for some time past the weekly circulation has never fallen below 10,000, and it has sometimes reached 20,000. There is encouragement for us in this statement. Surely the Record is entitled to as many readers. Will our friends help to procure them for us?

CHILD IMMIGRATION AGAIN.

Capt. M. Francis Higgins, chairman of the Bedfordshire Reformatory, in a letter to the *London Times*, says: "It is hardly credible that an unobtrusive but eminently successful work, that has been going on steadily for years, should have suddenly received a check from the hands of the Canadian government. Managers of reformatory schools have just learned with amazement that they are no longer allowed to send out their boys on a license; and the prohibition is sufficiently wide to include boys upon discharge also—a distinction, I may here remark, wholly without a difference, except in this single particular, that boys on license in a colony cannot return to England without rendering themselves liable to imprisonment. It is difficult to account for this step, except on the erroneous supposition that managers of reformatory schools have been sending out to our colonies a worthless material which they could not utilize in the mother country. Any thing more opposed to facts could not be imagined. . . . *It would seem that our only alternative is to turn regretfully to the United States* (which already absorbs so undue a proportion of our surplus population as compared with Canada), *and to send to another country* the precious material that ought to be strengthening our own."

Letter from Mark Whitwill, Esq.

Mr. Wm. Tallack has shown me the INTERNATIONAL RECORD for October, which contains a paragraph headed, "Katy Baker and Minnie Peters." I wish to put before you the facts.

Kate Baker is a girl of eleven years. Her father and stepmother had pursued such a system of cruelty and starvation towards her, that she had wasted to a mere skeleton. The case came under the notice of a benevolent lady, who interested others in it, and the parents were prosecuted and are now undergoing two years' imprisonment. The child, once received and properly cared for, soon began to improve in physique, and in the course of a few weeks, became quite a fine healthy girl. She was anxious to be sent somewhere, where her father could not find her when he comes out of prison. I therefore recommended that she should be forwarded to the care of my friend, Mr. Brace, who, I knew from past experience, would be sure to find a good home for her.

The mother of Minnie Peters is a servant in an English family in Texas. The child could not live with her, so she was desirous she should find a home in the same country; and the little girl was accordingly sent out with Kate Baker.

Last summer I paid surprise visits to several children, who, through the kind arrangements of Mr. Brace's excellent society, had been at different times located in the west, and these visits were a source of unmixed gratification to me. It was therefore a matter of deep regret, when I learned that the Immigration Act had been so strained as to be made to apply to the cases of Kate and Minnie, and to shut them out from the benefits and blessings of the good homes whose doors were open to receive them, and from the kind hearts waiting to welcome them in Missouri.

I have children, and my heart often aches as I see the unhappy condition and the impure surroundings of very many; and I long to see them transplanted into a soil more favorable to their growth in goodness, and removed to a pure, moral atmosphere; and these conditions, I know, they would find in the industrious, sober households of some of the western States.

I wish to correct an error in your description of me. I am not "superintendent of the poor." I do not indeed know of such an officer.

I believe you are a son of the late honored Dr. Wines, whom I had the pleasure of meeting once at the house of Miss Mary Carpenter.

I am, sir, yours faithfully,

MARK WHITWILL.

BRISTOL, England, December 16th.

Letter from T. Ll. Murray Browne, Esq.

I hope I may be allowed, without offence, to express regret at the tone of one or two remarks that have lately appeared in your paper on the subject of child emigration. I quite understand the objection felt, both by American and Australians, to an influx of undesirable immigrants. But when this feeling runs to the length of an objection to receiving poor little children, it does seem to me to have run mad. One would think that children, for whom transatlantic homes are already found, or can easily be found, are, of all classes of emigrants, that to which the least possible objection could be felt. Adults may be depraved enough, but children can hardly yet be much hardened. I could more easily understand that they would have no adults, but only children sent over, rather than the reverse. As a matter of fact, the children so sent out are by no means of the bad class. Many of them are orphans, carefully brought up. All, with rare exceptions, are in good health; all, with rare exceptions, have undergone some previous preparation and training. They are sent out, not because they are bad or undesirable children, but because the great western continent has more room for them than over-peopled England. And the readiness with which they find homes in the country districts of America is surely a proof that they are not unwelcome. I can hardly conceive better seed for a future people than children so placed and brought up. No doubt the system needs to be properly carried out, like all other systems. But, so carried out, it seems to be free from objections on either side.

Yours, etc.,

T. LL. MURRAY BROWNE.

RHYL, North Wales, January 13th.

Remarks on These Letters.

We print the foregoing letters with pleasure. At the same time, we must be permitted to remark that the gentlemen and ladies who are engaged in the work of shipping destitute and dependent children from England to the United States and to the colonies, do not seem to appreciate the force of our objection to this form of assisted emigration. There is abundant evidence to prove that, of the children sent out, many are of criminal or pauper origin. They are future paupers and future criminals *in petto*. During the civil war in America, an Indian ally of the federal forces in the southwest manifested a desire to kill some rebel prisoners who had been taken, one of whom was a little boy. When expostulated with for his cruelty to a child, his reply, with an indescribable grunt, pointing at the same time to the boy, was: "Make *big* Secesh!" That Indian's philosophy was better than his morality or humanity.

We know, from experience and observation, that the children of paupers and criminals are more likely to grow up to be themselves criminals and paupers than are other children who have no such inherited taint in their blood. No doubt many of the children sent out are of unexceptionally good physical organization and moral character. But we have, on this side of the Atlantic, no means of discriminating between them.

We know that it has been the policy of foreign nations to send to us as many criminals, lunatics, and paupers as could be disposed of in this manner. Some years ago an insane woman was found in the streets of a little town upon the Hudson River, in the State of New York. She was taken up, and committed to a State hospital for the insane. Not having any settlement in any town or county of the State, her name was entered on the list of "State paupers," and the cost of her care and treatment in the hospital was charged to the State Commissioners of Public Charities. The Secretary of the State Board, Dr. Hoyt, investigated the case, and learned that she had been consigned by the authorities of a town in Germany to a German woman in the city of New York, with instructions to do precisely what she had

done, namely to abandon her on the streets of some interior village, for which service she received compensation. The woman to whom the lunatic was consigned, was hunted up and admitted the facts, as here stated. The board, as soon as possible, sent her back to Germany, in the custody of a young physician who was going abroad to complete his medical education. He arrived with his charge, in the middle of the night, at the railway station of the German town from which she originally came. He was immediately arrested by the only policeman in sight, and thrown into prison on the charge of having *brought a pauper into the country*. He succeeded with difficulty, after a time, in obtaining his release, and then, on inquiry, discovered that the policeman who arrested him was the brother-in-law of the woman whom he had taken back to her former home! We remember reading, in the official report of an Italian Senator to his own government, that he had ascertained, while in Sweden, that the prisoners' aid societies of that country had little or no difficulty in dealing with discharged convicts, for the reason that it was easy, by paying their passage money, to induce them to emigrate to America. If all that is known, or could be found out, with regard to the deliberate transfer of the criminal and pauper population of Europe to our shores, were written and published, it would make a very interesting chapter, or rather a volume.

But, to return to the question under consideration, our English friends will be good enough to remember that the population of the United States is equal to that of Great Britain; that we have the same financial and other difficulties to contend with that they have; and that there are in this country multitudes of destitute and dependent children, who are a charge upon the public or beneficiaries of private munificence. Whenever the question of placing-out children is under discussion, at any public meeting of those engaged in child-saving work, the representatives of institutions for the care of children are sure to assert that they find it difficult, if not impossible, to find suitable homes for such children, outside of these institutions. We believe that much more might be done in the way of placing-out our own children, if the managers of institutions for their benefit were thoroughly imbued with the belief that institution life for children is an evil, which should be reduced to a minimum. But there can be no doubt that the influx of British children into the United States would seriously interfere with the placing-out of American children, who have the first claim upon our consideration. And one need only read the articles published by the English press, and the discussions which take place at the meetings of managers of reformatory and industrial schools in England, to be convinced that one motive, which lies at the foundation of the entire movement for the emigration of British children to land beyond the seas, is the desire to relieve the British taxpayer of some portion of the burden of the poor-rates. It is admitted that the colonies object to the emigration of children of the pauper class; and it is openly avowed that pauper children, taken from the workhouses, ought to be placed for a time in "temporary" homes or refuges, from which they might be sent to the colonies, without their knowing that these children were in fact the offspring of pauper parents.

We honor and admire the kindly feeling manifested by both of the gentlemen who have written to us, and cheerfully and fully exonerate them from the charge of being actuated by any such unworthy motives. But it is not with us a question of one child, or of a hundred, or of a thousand. It is a question whether or not we shall resist a general, systematic movement for the deportation of children now upon the poor-rates as paupers, or now inmates of reformatory and industrial schools, who are supported at the expense of the government or of individuals, all for the benefit of Great Britain, and, as we think, to our own serious detriment and loss. We love English children, but we cannot be blamed for loving our own American children better.

MR. BRACE'S CHILDREN IN THE WEST.

The following is Mr. Brace's statement in reply to the remarks made by Mr. Elmore, of Wisconsin, at the Omaha Conference of Charities. It is taken from advance sheets of his thirty-fifth annual report.

. . . Another of our old difficulties is with the large street boys of the city. There seems no place for them in the world as it is. They have grown up in it without any training but that in street trades. The trades unions have kept them from being apprenticed. They are soon too large for street occupations, and are unable to compete with the small boys. They are too old for our lodging-houses. We know not what to do with them. Some succeed well on western farms, but they are usually disliked by their employers, because they change places so soon; and their occasional offences and disposition to move about have given us more trouble in the west than any other one thing. Very few people are willing to bear with them, even though a little patience will sometimes bring out excellent qualities in them. The only thing done successfully for them in New York has been Col. Auchmuty's excellent trade-schools at night, and, as these very properly require a moderate fee, the boys must have saved something to enter them, and consequently the poorest are not reached. Some of our large boys have done extremely well on farms at the South, both in Virginia and Florida. The attacks which are periodically made on us at the northwest are on account of certain acts of misconduct of these older lads, and of their leaving one place for another. The criminal offences which they commit are few. Despite the accusation often made, these boys are not discovered in western prisons or reformatories in any greater average than would be found true of the same number of older boys from western villages. But they have the habits of the whole working class in America, and change places without reason or good ground, thus becoming undesirable for employers. But this is not an offence which need much concern the guardians of western charities or our own supporters. In the recent collection of letters from the boys, which we have issued, is an account of a lad who had not answered our letters for twenty years, and was thought to have "gone to the bad," and who had committed many disagreeable offences, yet at the last comes out all right. And in this report is a letter about a large boy who had disappeared, and was held as a failure and a useless subject, who turns up as mayor of his town and member of the legislature.

The boys that disappear do not necessarily go to ruin, though that is the current opinion. . . .

It is found by experience that the girls sent to places in the country turn out better, when they are despatched with an agent who can talk with the committee assigning them places, and see the ladies requiring their services. And here we earnestly suggest to our western friends that they often make a mistake in allowing too great liberty to a young girl suddenly put under their charge. She has been under strict discipline in our lodging-house; and too great a change is sometimes bad for her. This class of girls, as we have often noted in these reports, has turned out extremely well in the western country; and yet the lapse or bad conduct of a single one, out of many hundreds placed in western villages, will make more talk than all the virtues or good-conduct of those who are steady and respectable. . . .

During the past summer, in the convention of charities at Omaha, an attack was made on this branch of our work by a delegate from Wisconsin, Mr. Elmore, who made a similar criticism in 1883. He claimed that the work of inspection of the children placed-out was not thoroughly and carefully done, and that many of the boys found their way into the prisons and reformatories of the State. When Mr. Elmore made the similar accusation in 1883, he was more specific in his terms, and indicated the Waukesha Reformatory as a place where great numbers of our children could be found. We accordingly despatched at the time our experienced western agents, Mr. Fry and Mr. Schlegel, to this reform school, and they made a thorough investigation of the records of the house. In company with the officials they went over every one of the 2,200 names on the books of the reformatory, and of these only two were found who could by any possibility be those of our children, and of these it was doubtful if either one was from the New York Children's Aid Society. Yet, at that date, we had placed-out in the State some five hundred children, and the natural average of crime would have made a considerable number members of the reform school. We place in the appendix Mr. Fry's former report of 1883, and challenge Mr. Elmore to produce in this or any other reformatory any considerable number of the names of our boys.

The trouble is, as we said before, that the constant changing of places by the large boys makes them unpopular with the farmers, and people are ready to believe the worst of them. Wherever they have committed criminal offences, or have become chargeable on western communities, we feel that to that extent the work has been a failure; and wherever they have been found defective in mind or body, we have always been ready, within a reasonable time, to remove them from the western communities. But the few failures should not cause our western friends to forget the many successes of others, and how large and useful a class of workers we have contributed to the western villages. The mere changing of places, which is so great an annoyance to employers, is not a matter which need at all concern a public charitable body.

THE INSPECTION OF INSTITUTIONS.

By Miss Elizabeth C. Putnam.

To the Editor:—At your request, the accompanying paper is forwarded for publication in the Record. A visit by Mrs. Josephine Shaw Lowell to two of our Massachusetts State schools, and her thorough methods of inspection, led me to write out the following suggestions. Some of the best of them originated with Mrs. Lowell; others grew out of my own experience. Later, Prof. Wm. T. Sedgwick, of the Massachusetts Institute of Technology, added marginal notes which are now embodied in the article; and he has allowed the publication of extracts from two very informal letters which speak for themselves.

I am well aware that the paper is incomplete, but I hope that, as "a word to the wise" among your readers, it may at least challenge valuable criticisms.

Suggestions

For the Use of Inspectors of Institutions for Dependent or Delinquent Children.

Children who come into the care of the State or of other charitable corporations start in life with an inheritance, at the best, such as may be expected from a class of honest day-laborers; at the worst, that of intemperate or vicious parentage. Those exceptional cases where the intellectual powers of a dependent child warrant the expenditure of time or money upon his so-called "higher education," should be cared for individually and only after some proof of stability and energy of character has been discovered.

We are now about to consider the average cases that come into our institutions, and we must recognize at the outset that children in public or private institutions are necessarily subjected to very different influences from those under which they would have been reared, if they had grown up with their parents, relations, or neighbors; that the only excuse for bringing a large number of such children together in one establishment and under one set of officers is the apparent economy of so doing; and that it has come to be one of the most important parts of the work of Boards of Charities to diminish the number thus held in institutions by making other provision for them, in private families.

1st. There is danger lest a child be oppressed, as well as too much restricted in its experiences, by unnecessary rules, arbitrarily enforced. The conditions of institution life are monotonous and narrow; the child is helpless; there is need of the most liberal management, in order to prevent the child from hiding his real thoughts and feelings under an unnatural reserve, and from deceiving or lying on occasions.

2d. Too much monotony, both in matters of diet and of occupation, should be avoided, as being injurious to body and mind. Monotony in work is injurious by inhibiting development.

3d. The certainty and regularity of meals, of warmth, and other comforts, such as would be disregarded by children who inherit an energetic spirit and an ardent nature, or who are free to seek and get varied experiences, are likely to stunt or keep undeveloped children of sluggish temperament, by removing their only powerful inducements to activity. In their natural surroundings they would doubtless have had to gather wood, carry water, beg or buy food, or at least help to prepare the meals, in order to secure themselves and others from cold and hunger. And this is a positive education, and develops powers which must not be lightly thrown away or exchanged for incapacity.

4th. There is the danger of life-long degradation from an interchange of evil thoughts and impure experiences between vicious children, and of corruption of those who are more innocent; of the excitement of unworthy desires and low aims, which may perhaps be held in check only so long as institution restraint renders fulfilment impossible.

It is our unpleasant duty to recognize these dangers; to reduce them to a minimum, or, if this proves to be impossible, to break up the institution.

Let us consider next what are the signs and tokens by which an unprejudiced observer may discover the actual condition of affairs in a charitable or reformatory institution for minors.

Notice first the physical appearance of the children: whether their foreheads are wrinkled as they sit at their desks; whether ophthalmia prevails, and if so, whether all cases of this disease are properly isolated and treated by experts in diseases of the eye. Among other signs has been noticed the condition of the hair, unnatural dryness having been considered a sign that the child has not been well fed. The degree of attention aroused by a visitor, the sparkle of the eyes, etc., are also useful measures of the physical well-being. A practised eye will soon discover any want of proper nourishment or circulation.

Cleanliness and Ventilation.

Notice whether there is a prevalence of the well-known institution smell, and if there is, ascertain whether it is due to want of personal cleanliness of the children, or of their body clothing; to imperfect sewerage, or to want of proper ventilation. At the State Industrial School for Girls, in Lancaster, Mass., the old and much-worn hard pine floors of the halls, school-rooms, sewing-rooms, and laundries have been both cleansed and polished by the application of beeswax dissolved in turpentine, at which the girls have become quite skilful; by renewing this three or four times per year, and by a daily rubbing with dry cloth or hard brush, the wet scrubbing has been dispensed with, thus doing away with the "institution smell" which is so apt to hang about the water-soaked boards of an old building.

Observe whether the same undergarment is worn from Saturday to Saturday, day and night, without being changed or aired; whether the clothing is placed under the bed at night in order to give a tidy appearance to the dormitory; whether the officers object to having underclothing aired in the open hall-way because of its disagreeable smell; whether the beds are thrown open daily to be aired before being made up.

In the living rooms, what provision is made for introducing warm fresh air; whether the same air is warmed over and over again by steam radiators in order to economize fuel. This method of heating will be liable to defeat its own end, inasmuch as a higher temperature will be demanded to make up for the want of proper circulation of fresh air, and children accustomed to this close air and high temperature will become more and more sensitive to cold and to changes of temperature.

Bathing and Care of Health.

The writer knows of no satisfactory plan for bathing the inmates of a large congregate institution. Where girls have each a separate sleeping-room, basins should be provided of a size large enough to serve as sitz-baths for daily use in addition to the weekly or semi-weekly tub bath.

Suggestions as to the prevention of bed-wetting are greatly needed, as also with regard to the bad habits which are supposed to cause the weakness just mentioned. Daily and systematic attention to the digestion of food and to the movement of the bowels should be enforced; food should be provided with a view to overcoming any tendency to constipation; drinking water easily obtainable at all times is a powerful aid in this direction. Medical advice should be called for, where food does not effect a cure. A resident physician can be of utmost service.

Food.

In arranging for a large number of individuals who are to be fed at as small an expense as may be, a margin should be allowed for variety not of mere fancies but of *demand*, for there are children who cannot with impunity take food which nourishes others well.

It is desirable to change the schedule so that there may not be a weekly recurrence of precisely the same dishes. (See letters of Prof. Wm. T. Sedgwick appended below.)

Officers.

One feels the need of a divining rod, in order to judge of the qualifications of an officer. One should watch the expression and manners of the children in the officer's presence and just after he has left the room.

A good officer will keep the children alert and active; will teach both boys and girls to notice what goes on; to take up knitting or even bead-work if nothing better is at hand; if at their lessons, to concentrate their attention; if at play, to play with zest; if marching, to swing the arms and to lift the foot by bending the knee, instead of shuffling or walking in lock-step. An officer on duty should give his undivided attention to the children; when not on duty, should have thorough relaxation; change of scene at least once per week with occasional holidays and vacations, and there should be a sufficient corps of officers to make this possible.

Absolute purity of character and thorough honesty should be the first requirements in an officer, for his or her example would influence children who would turn a deaf ear to words of advice.

Discipline.

While certain rules are necessary for the government of a number of children living together in an institution, an inspector should never cease to guard against the danger above suggested of magnifying offences against order and punishing for whispering at table or for refractory conduct as severely as for offences against good morals.

The excuse is often given, "Order must be maintained in an institution of this size!" Then let the institution be diminished or divided, till it is so constituted as to meet the needs of the children for whose supposed benefit it is established, and for whom artificial and oppressive restrictions are not a necessary part of education.

I have been told that a mother who proposed to place her son in a boarding-school in Paris said to the superintendent in charge: "You will find him a good boy and entirely truthful." "Is he obedient?" asked the superintendent. "Well, you know what boys are," said the mother; "he is high-spirited and wilful, but you will always find him truthful." "Truthfulness is not the main point," answered the superintendent; "is he obedient?" The mother decided that that school was not the place for her son. A similar standard is too apt to prevail in institutions of all denominations.

Brave honesty—honest toil, honest cleanliness, honest dirt—these are better than a grand "clear-up" for trustees or distinguished guests; and children quickly recognize the distinction between the preparation of courteous hospitality toward expected guests and the dressing up the rooms and persons to make an exceptionably good appearance.

Punishment.

Locking up for more than six hours at a time should be avoided, except in very pressing cases. Whipping with a switch on the calf of the

leg is by some authorities considered less injurious than feruling or strapping the hand. Whipping administered rarely and reserved for extreme cases is, I believe, less injurious than long locking-up, or than many of the "unusual punishments" sometimes resorted to in order to avoid making records of whipping or of solitary confinement. Even feruling is considered undesirable and ineffectual for girls over twelve and for boys over fifteen.

Deprivation of privileges is better than punishment; deprivation of attractive food is allowable, but a long-continued diet of bread and water tends to aggravate the evil disposition of the boy or girl by reducing the physical condition below par. Bread and milk diet may be continued without injury.

Reward or other forms of encouragement are the best cures for the lesser misdemeanors and failings. Absorbing occupations and a fully sustained interest in something outside the child's own temper and fancy are the best preventives. Any discipline or penalty that can be insisted upon by making the boy or girl exert physical strength to the utmost in some active work, such as digging ditches, farming, scrubbing, is to be encouraged.

Industries.

For girls, nice housework, sewing, knitting, upholstering, with other use of hammer and tacks; whitewashing, painting, waxing floors, laundry work, and the lighter kinds of farm and garden work. (Upon this point our readers are urged to offer suggestions.) For boys, all these with carpentering, brick-laying, whittling, wirework. Housework and cooking should be marked as carefully as lessons, *and the teacher of cooking well paid.*

Sports and Recreation.

We should remember that there is a great difference physiologically between sport and recreation (*re-creation*). There should be abundant opportunity for active out-of-door games; for running and for letting off spirits in a natural, healthful manner. There should be parallel bars, swings, weights to pull. There should be plenty of singing and entertainments prepared as far as possible by the boys or girls, under careful supervision. Too little attention is given to all this in most places. A teacher of games would be a good investment. So would hoops, quoits, and the like. These educate and improve the physique.

Classification.

It is bad enough to take the risk of placing vicious children, girls or boys, in the same household with those equally conversant with evil. The only reason for taking this risk at all is that these children were conversant with evil in the abodes (scarcely to be called homes) from which they were taken, without the restraint and without the counteracting influences for good which, it is hoped, the institution may be able to provide for them.

It is unpardonable to place together under one roof children who are comparatively innocent with those who are conversant with vicious practices. I would therefore avoid the classification which promotes a girl from one house to another as a reward for good conduct. Each family should have its own life, its own kitchen, dining-room, and in a reformatory its own school-room and workshop. Its officers, if they can exert a personal influence for good, should have as small a number as possible to deal with.

Inspectors.

should approach the officers of the institutions they supervise in a spirit of friendly appreciation. They should devote plenty of time, sitting with one and another long enough to acquire some knowledge of the difficulties, small and great.

A visit can be made a terror even to worthy officers by a spirit of unsympathetic criticism; or such a visit can be made an encouragement, an inspiration, even when adverse criticism has to be expressed.

No thorough acquaintance with the workings of an institution can be made, unless the inspectors frequently spend the night in the institution, visit the dormitories while they are occupied and the bathing-rooms while the children wash.

ELIZABETH C. PUTNAM.

Extracts from letters of W. T. Sedgwick, Professor of Biology at the Massachusetts Institute of Technology:

The whole theory of State care of the weak and dependent seems to me to be justifiable only so far as we are sure that we are replacing incapacity by something more than shelter, vicious experiences by something more than colorless experiences or even non-experiences, and bad *habits* by good or better *habits*. Education is chiefly the registering in the nervous system of preferred experiences. The country boy—Jack-of-all-trades—has often more capacity than his city representative, merely because his experiences have been so much more varied and extensive. The boy who grows up outside an institution generally leads a more varied, and therefore (physiologically speaking) more instructive life. Life in an institution should be vigorous, busy, nervous, full of "doing things," playing things, *any thing* except inactivity and sleepy quiet.

Now as to the foods: "Skimmed" cheese is the cheapest cheese, and is made from skimmed milk. It is deficient in fats, but is a palatable and wholesome food. You will see that I have added a word about the excessive proportion of meat and other richly albuminous things. I have taken the liberty to make some pencil notes on the type-written report.

Please disregard them utterly unless they prove suggestive.

I have also two or three books for your aid. The little book upon "Personal Care of Health," by E. A. Parkes, M.D., F.R.S., is a marvel of hard facts all through, but please see in it especially pp. 15–23 and p. 32.

See also Fothergill, pp. 101–108.

See also Pavy (the great authority of all), pp. 456–466.

Prof. Sedgwick suggests for a dietary the following:

Fresh meat twice per week, once being in soup with dumplings; salt meat once, with plenty of vegetables; fresh or salt fish once; eggs once; baked beans with pork and brown bread twice or even three times (a little sweetening added to make it attractive); bread-pudding with raisins or other seasoning; soup twice a week, made of peas or beans or mixed vegetables, and eaten with bread or pilot bread; gingerbread and milk, occasionally, instead of bread and milk, stews of cheap beef or mutton (not veal), and enriched with pork and potatoes.

Indian corn in every possible form should be supplied both from its high nutritive value and its extreme cheapness; also because it is peculiarly a product of American agriculture. It should be liberally used in the form of meal (finely * ground) made into mush, salted, and eaten hot with abundant molasses; or cold, as fried mush or bread, always with molasses and, when possible, with butterine.

Pilot bread or crackers and cheese might well form (now and then) a breakfast on those days when a liberal and hot dinner is to follow. But if skimmed cheese is used, butterine should be supplied for the crackers.

Wheat flour in all its forms is one of the cheapest and best of foods.

The following table may be useful. The cheapest foods, *i.e.*, those containing the most nutrients for the money spent—at Boston prices,—are in the order given (cheapest first):

Cornmeal	$ .03	lb.	Necks of beef	$ .08	lb.
Wheat flour	.04½	"	Milk	.08	qt.
Oatmeal	.05	"	Butter	.30	lb.
Beans	.10	"	Mackerel	.12	"
Potatoes	1.00	bush.	Salt cod	.07	"
Rice	.08	lb.	Canned salmon	.12½	"
Salt pork	.12	"	Leg of mutton	.15	"
Butterine	.15	"	Round of beef	.15	"
Smoked herring	.06	"	Fresh cod	.08	"
Cheese	.15	"	Sirloin beef	.25	"
Skimmed milk	.05	qt.	Oysters	.50	qt.

It seems to me that the importance of a dietary can hardly be overestimated, particularly in such institutions as those under your care. Food must be relied on, in great measure, to supply that energy which has not come by inherited organization; and I think that authorities often err and practise poor economy in feeding too much starchy food which is cheap, and too little meat and fat which are dearer. They forget that one pound of fat contains an amount of energy equivalent to more than that contained in two pounds of starch or meat. Food, in order to be more easily digested and absorbed, should be eaten with relish; and I believe that too much restraint is often maintained at table in large institutions. Noise and even some confusion should sometimes be tolerated, for the sake of the concomitant betterment of digestion.

I feel inclined to say a word in favor of butterine. At its present price butterine is a cheap food. Considering its nutritive and energy-producing value, it is probably cheaper than any thing on the list, except, perhaps, cornmeal, wheat flour, oatmeal, and beans.

The objection to an excessive proportion of albuminous (fleshy) foods is that they are stimulants to metabolism, *i. e.*, they produce very rapid tissue waste, and, like beef tea, are to be regarded as tissue whips rather than true foods. For warming or fattening, or even for building tissue in the growing period they need to be supplemented with abundant starchy and fatty foods. At this season children should be warmly dressed, for it is probably cheaper to keep them warm by clothing than by using their bodies as stoves in which to burn, for the stove's sake, fats and starches.

I have written the foregoing in as sober fashion as I could—yet very hastily. If you should ever want something more handsome or profound, I can easily prepare it. This I offer rather as a suggestion than as a formal dose of kitchen physiology.

WM. T. SEDGWICK.

Haddo House, one of the eight Homes for working-boys in London, was formerly situate at 15, Bath Terrace, Union Road, Borough, S. E., where for fourteen years working-lads have found the comforts and shelter of family life. More accommodation being wanted, the house has lately been transferred to 88, Blackfriars Road, S. E., a tall and commodious house, where there is room for sixty beds instead of the thirty-four in the old premises. The capacity of this valuable institution has, therefore, been nearly doubled.

---

* No! *coarsely* ground, so as to admit of its *swelling*, which is the secret of light and good corn-bread.—ED. RECORD.

POLICE MATRONS.

By Mrs. J. K. Barney.

Shall we have police matrons? seems no longer an open question. With the reform inaugurated in twenty cities, and under advisement in as many more, the *idea* may be said to be established. How wide is to be the influence of such an officer, and how effective her work, depends upon the place and the woman. "The Place" should be central, with requisite accommodations for the comfort and convenience of the matron, in order that she may economize her time and strength. Official recognition of her work and its importance, with ready co-operation in various ways, will necessarily have much to do with its success; and these have sometimes been won under very trying circumstances. Other points, more or less essential, will occur to those interested, for every conceivable objection and obstacle will be presented, emphasized, and duly magnified, while the effort is being made to secure a place.

That secured, then comes the question, "Where is the woman to fill it?" There will be applicants enough, and for them "friends at court" to push their claims, but "the right woman" will have to be sought; and it is better to wait for her, than to inaugurate the movement under too great disadvantages. A middle-aged woman, scrupulously clean in person and dress, with a face to commend her and manner to compel respect; quiet, calm, observant, with faith in God, and hope for humanity; a woman fertile in resources, patient and sympathetic. She could hardly be all this, without possessing a generous endowment of "good common sense," and she cannot possibly do the work required unless that is sanctified. It will be seen at once that "the place" is indeed, in a very real sense, "missionary ground," and that "the woman" must necessarily have these qualifications and spirit in order to acceptably fill it and meet the demands of the time. Competent and conscientious, the influence of such a woman, in such a position, can hardly be over-estimated. Her duties, serious and responsible, but legitimate to the office, will naturally develop as she is given opportunity to work out the problem, "What can be done for women in police stations?" under methods demanded by Christian civilization.

Of course she will be "on call," and every woman brought to the station will be committed at once into her care, and every duty connected with search, locking-up, and necessary attendance, will be performed by her. The cells for women (entirely separate from the men) will be in her charge, and she will be accountable for them and their occupants. Just what she will need to do in every case, no one could possibly outline. Said the chief of police in ——: "I wish you to state definitely all the duties of a police woman." For answer, I said: "Will you first describe to me the duties of a policeman?" "Impossible," was the reply; "he must be ready for every thing." Just so, within the limitations of her office, must the matron be ready for every thing.

Women brought to stations are not all drunk, or even bad. Girls or women suddenly set adrift; one who has lost her train and is penniless; or who finds herself deserted; or who, by reason of sudden illness, fainting, or temporary aberration, cannot give her name and residence; the partially insane; attempted suicides; persons arrested on suspicion (and frequently found innocent); young girls taken up for disorderly conduct, or because found in questionable company;—all these are liable to be brought to the station-house, a place which officials represent as "wholly unfit for a decent woman." These arrested women are often irresponsible for the time being, careless of their person, and regardless of the commonest laws of decency. Their clothing is often disarranged and unfastened, and they are liable to be in a condition totally unfit for appearance in court. The matron should be provided with such articles as womanly thought will suggest, and she should accompany her charge to the court-room and remain by her until release or sentence removes her from her care. Among these will be found some for whom the matron may intercede, and who, upon her representation, may be taken to some "Home," and life for them thus receive an upward lift, instead of the almost fatal plunge downward of the police court. There will be children of varying ages, from the babe born in the station-house to the poor child in short dresses, the victim of home neglect or of some one's vile lust; and drunken women with infants in their arms, who need some woman to rescue them, for the time being, from their own unmotherly grasp, and to prevent them from nursing the alcoholized milk which would be offered them. Night will sometimes be made hideous by women raving with drunken delirium, or maddened by the fiery draught to foulest deeds of rage and shame; but "the right woman" will not fail in such emergencies, or be dismayed by such depths of degradation, but rather see in it the *why of her calling*. Any one of the classes named will be better off for the matron's presence, and the worst will be found more amenable to her touch and voice than to the average policeman, be he ever so well disposed. How far police duty and supervision may be combined with the missionary work needed, both in the station and in following up special cases, will depend, of course, largely upon the locality, the number of arrests, and the general demands of the service.

Whatever else may seem uncertain at the beginning of the work, there is one thing sure—"the right woman" will find her time occupied and exercise for all her tact, patience, and consecration; and any one who takes the position merely for the salary or from sentimental notions, will pretty surely resign at the end of the first quarter, or those interested in the success of the movement will seek for some one else to fill the place. Difficult as it may seem to secure one who combines these qualifications, yet it will doubtless prove, as in many another important position where much is demanded, that the best available person is selected, who, under the emergency, develops unexpected fitness, and who in time comes to compel approval and endorsement, even from those who hesitated in committing to her this trust.

In every city where the appointment of a police matron is secured, there should be a committee from the Woman's Christian Temperance Union, upon whom the matron can rely for such help as she will assuredly need, and an "Open Door" or "Temporary Refuge" will prove an absolute necessity if much rescue work, which was the primary thought in the reform, is to be undertaken.

In time, there will be womanly supervision in the transportation of women to the various institutions to which they are consigned; and the police matron will hasten the day, by her womanly forethought for the women passing from her care, besides strengthening her influence over them. Indeed, *the presence* of the police matron will often prevent carelessness on many points, and deliberate wrong in others. Ten years ago, the movement was sneered at; ten years hence, no city will be without one or more such officers.

THE CINCINNATI HOUSE OF DETENTION.

In some of the large cities of Europe and our own country matrons are employed in station-houses to receive and care for girls and women arrested and held for trial, but they are in the same building with male prisoners, and the separation of the sexes is very imperfect. Recently, in this city, the Board of Police Commissioners took a new departure, and it has provided, in a central location, a station especially for small boys, young girls, and women, denominated "The House of Detention," in charge of a lieutenant of police and two matrons. The building and the management are admirably adapted for the proper treatment of the classes for which it is designed.

The lower story is for offices, reception-rooms, and cells for the violent and stupid from drink; in the second story, the matrons' quarters, kitchen, and four large rooms, (not

cells), furnished with cane-seated couches, wash-stands, combs, and looking-glasses. On admission the prisoners are carefully classified, and occupy different rooms, according to their age, sex, and criminality.

A virtuous girl, charged with a minor offence, is not put with degraded, fallen women, who alternate between the slums of the city and the workhouse, or are guilty of grave offences—hardened criminals. Their separation is complete, and the great evil of promiscuous association is avoided. The prisoners are held here awaiting trial, and their detention is as short as possible. When arrested, they are taken to the House of Detention in a *covered* patrol wagon, avoiding their exposure to public gaze.

During the past month, two hundred—boys under sixteen, young girls, and women—were arrested for grand and petit larceny, loitering, drunkenness, and prostitution, and conveyed to the House, where they were kindly received and humanely treated. The most depraved and hardened acknowledge that this is a new experience, and designed for their good, while the youthful delinquents feel it to be an up-lift to a new and better life, to cease to do evil and learn to do well. B. W. CHIDLAW.

CINCINNATI, Ohio, December 27th.

THE INDIAN AND THE PRISONER.

BY MISS ALICE C. FLETCHER.

The suggestive paper by Mr. Eugene Smith, on the "Indeterminate Sentence," printed in the RECORD, has suddenly brought me face to face with the startling and fundamental resemblance between prison and reservation life.

I suppose that the key to the likeness lies in the fact that both are placed in an environment from which every elevating and inspiring element has been eliminated. Mr. Smith goes on to say: "In a free society there is a certain moral tone and savor in the very air we breathe, inciting to worthy endeavors, strengthening to those who are morally weak, stimulating to honorable purpose and the better impulses." The key-note in his thought is "a free society." This can never exist where the mass of the people are considered, as a class, to be managed by a few officials. Civilization, Christianity, cannot be given to a people in that way, nor can moral or intellectual reforms take place under such circumstances.

The Indians have been considered a troublesome and dangerous class. They have been imprisoned within reservation lines, beyond which the law or the sympathy of human kind found no open roadway. Even those who have gone among them have all been touched, more or less, with the prejudice of race, the feeling of superiority, and the impossibility of a "free society." And what is the result? Demoralization and a loss of manhood that no lover of man can view without sadness, and no believer in compensation without alarm.

Happily the wise men and women are at last being heard in their plea for the manly rights of the Indians, and legislative fiat is calling them forth as citizens. Enthusiastic folk feel that the work is all but done, but many of them are sure to suffer a severe disappointment at the manner of response of the newly-awakened citizen. And many who find it uncomfortable to deal with men rather than with a persecuted race will be swift to point the finger of derision at the halting Indian.

Citizenship is the birthright of a "free society." That the Indian has never known, under our management of him. No one who has not stood beside the Indian, and with him faced his legal condition, can understand the dwarfing power of being governed in mind, body, and estate by a strong, unsympathetic race. I have often marvelled that so much manhood remains among the Indians, after years of this treatment. There is something wonderfully vital in the race. The Indian proudly maintains his racehood, and this pride has helped him over many a hard place. It is a mistake, I think, to seek to crush out race feeling. It should rather be used to incite the Indian to acquire more culture, and, by developing all the powers that lay within him, lead him to the happiness that awaits man in a "free society," where each one by fullest development enriches others and himself.

Not long since, I attended a council of the Omaha tribe. The people were gathered in one of the few remaining old earth lodges—a circular dwelling of posts, covered with reeds and sod, the roof dome-shaped, with a central opening giving light and air and serving as a chimney. The fire burned brightly in the middle of the lodge, lighting up the glistening and ebony-like rafters. The men, numbering two or three hundred, were gathered around the blazing centre. The theme of the day was the wrong done them as men, by the government not giving them the money due them in cash, but expending it for them, and their determination to petition Congress to legislate so that this would be unlawful in the future.

In the speeches that were made, some used the English word "citizen," some the Indian word meaning "white man," to represent their present *status*. I explained to them the difference: that one was a race word, and the other indicated a legal privilege irrespective of race. "I feel more like a man for these words of our friend," said one huge fellow, who was once a famous hunter and is now a thrifty farmer. "I am not a white man; I am as God made me—an Indian,—but I am a man, and at last I am a citizen in the land of my fathers. As an Indian citizen, I lift up my head; as a white man, I am but a make-believe!" This won a hearty approval from the assembly, and this is the feeling which makes it possible for the Indian to find his way towards a "free society."

So much for the Indian's preparation of feeling. Our part lies in removing from him the conditions which deal with him *en masse;* which thrust him into a prison of isolation; which remove from him any responsibility concerning his property and his work. In a word, he must be inducted into his rights of manly estate, if "citizenship is not to be a mockery," to quote from one of the Omaha speakers.

In seeking to change the conditions on Indian reservations, it is a mistake to try to do it by any general law. Each tribe is individual, in its condition and stage of advancement in industry. While the details, therefore, must differ, the underlying truth—that the Indian must be as rapidly as possible brought into conditions possible for a "free society"—should guide every change and action. It is a sad and solemn fact that for the Indian to become civilized within himself, under the old reservation system, would fall "little short of a miracle of divine grace."

WINNEBAGO INDIAN AGENCY, January 12, 1888.

Senator Sherman has introduced a bill looking to the establishment of a United States prison for federal offenders. Mr. Outhwaite, also of Ohio, has introduced the same bill in the House. The prospect for its passage looks brighter than at any previous session of Congress. It has our cordial endorsement and support.

A movement is on foot in Liverpool to prepare pauper children for emigration to Canada and other colonies, by taking them away from the workhouses, and placing them out in preparatory homes for some time, before sending them abroad.

A correspondent of *The Union Signal* (a prohibition paper), who signs himself Samuel Johnson, writes to that journal to say that the "accursed beer-hall," opened, under the auspices of the government, at the National Soldiers' Home, at Dayton, Ohio, has "turned this once beautiful home into a hell on earth." When he entered it, three years ago, drunken inmates were arrested and disciplined; now they are not. He knows many men who used to save their small pensions, until they could go out and see friends; but now "men not only drink their pensions, but they sell their watches, citizen's clothing, razors, knives, finger-rings, and all their keepsakes, to get money to buy beer." Two thirds of all who are inmates of the Home were, he thinks, brought there through drink—directly or indirectly; and he considers the success of the beer-hall "the Devil's success, which will in the end reap the Devil's reward."

THE WARDENS' ASSOCIATION.

You ask for an account of what was done at the meeting of the wardens in Columbus, Ohio, December 7th? Well, nothing definite, and yet it was one of the most pleasant and profitable meetings that we have held. We met at ten o'clock, A.M., at the Neil House; discussed informally, for some time, the Bertillon system, explaining it to those who had never seen its workings; considered the advisability of admitting to the Association the chiefs of police of our large cities—say of over 50,000 people; appointed a committee to consider the matter, and report on it at Boston; and then adjourned to the penitentiary, where the directors were in session, acting on applications for parole under the Ohio law. We were first shown through the prison, furnished with a nice dinner by the warden, and, after dinner, invited to sit with the board and take part in examination of convicts who were before the board for parole. This was a very interesting and profitable session. Several prisoners were examined orally; the papers in their cases were scrutinized and explained by the directors, and each visitor was requested to give his opinion whether the application should be granted, denied, or conditionally postponed. I think that we all came away with favorable impressions of the principle embodied in the parole law—which is really that of the indeterminate sentence. Many of the difficulties which were supposed to exist, disappeared before its practical application, as there exhibited.

On returning to our hotel, our meeting was again organized, and Superintendent Patterson, of Cleveland (Workhouse); Warden H. F. Hatch, of Jackson, Michigan (State Prison); and Warden James Murdock, of Michigan City, Indiana (State Prison North), were appointed a committee to consider and report upon the parole system, and its feasibility in connection with the Bertillon system, to the meeting of the Wardens' Association, to be held at Boston.

There were present Superintendents Nicholson, of Detroit, Michigan, and Patterson, of Cleveland, Ohio; and Wardens Watkins, of Ionia, Michigan; Murdock, of Michigan City, and Patten, of Jeffersonville, Indiana; Hatch, of Jackson, Michigan; Cassidy, of Philadelphia, and Wright, of Allegheny City, Pennsylvania; and McClaughry, of Joliet, Illinois; also Commissioners Jones, Amberg, and Wright, of Illinois, and Shoemaker, of Indiana.

R. W. McCLAUGHRY,
Secretary.

IOWA PRISONERS' AID SOCIETY.

This Association was organized and incorporated in the city of Des Moines, in November, 1883. Its objects are declared in its charter to be: (*a*) To help discharged prisoners to an honest life, and (*b*) to prevent crimes. "No dividends shall be made to the members of said corporation, but all profits or gains that may arise from its business or operations shall be used to promote the charitable purposes of said corporation."

To support the Association in its work, the Legislature of 1884 appropriated two thousand dollars, and that of 1886, fifteen hundred dollars, one half of which was put under the nominal control of each of the wardens of each of the two penitentiaries, to be drawn from the treasury of the State on their vouchers. Other sums of considerable amount have been raised by the contributions of public-spirited and philanthropic citizens.

In deciding upon the best methods for action, the Association had to feel its way and learn by experience. Good work had been done by Chaplain Gunn, of the Fort Madison Penitentiary, by correspondence and travel, to find places where those ex-convicts who had reformed could be employed at honest labor, and thus be removed from the temptation to return to their former life of crime. But it was found that the entire service of the chaplain was needed at the penitentiary; hence a field secretary was appointed to mediate between the prisoner and the people of this State. It was made the duty of this secretary, by corresponding with the prison officers, or, by visiting the prisons, to keep himself advised of the dates when the sentences of different convicts would expire; to learn who would be fit, by their reformation, to be placed in positions of labor and responsibility; and to find places adapted to their several capacities for different kinds of labor.

At first, the secretary found it very difficult to find places for ex-convicts, so great is the popular distrust of them and the prejudice against them as a class. Indeed, the disposition to mark them as "jail-birds," and kick and scorn them, is so common that it drives many back into crime. This prejudice is one of the most formidable obstacles in the way of the reformation of ex-convicts.

This our field secretary had to meet and overcome as he could. When a discharged prisoner was on his hands he was disposed to buy tools, to set him up in business. But that did not work well. The Association had not the funds to set up prisoners in business, especially on the only security that could be given, namely, the note of the discharged man.

It was also found inexpedient to give money to an ex-convict, for when it was given, he was generally worse off than without it.

Personal aid and sympathy were found to be the best for this class of men. The rule was adopted, which is now enforced by some of the Boards of Associated Charity of this country, never to give money instead of work, and to give money only so far as it will help a man getting to the place where work can be found.

This plan being decided upon, the field secretary must do a work first, which would bring the objects of the Association before the people of the State. He must hold public meetings in towns and villages, and, by a union of all public-spirited and benevolent persons, create such an interest in his work that he would arouse some persons to see their duty to discharged prisoners. This has been successfully done, more especially during the last two years.

Auxiliary associations have been formed, which constitute centres of interest in several localities, and have rendered efficient service to the work in hand.

It was desirable to remove the very common opinion or prejudice, that all ex-convicts belong to the criminal class, and to lead the citizen to make the proper distinction between the discharged prisoner who is reformed, or who needs no reformation, and the habitual criminal. This being done, there would be found many persons ready to employ a discharged prisoner, on the recommendation of the prison officials that he was a reformed man. In this general direction our field secretary has done a good work.

While doing this more public work, he made it a means for finding those persons, in cities, villages, and on the farms, who would be willing to employ ex-convicts.

In helping discharged prisoners to an honest living, two things are especially required:

(1) The discharged man though he is weak and cannot go out and meet the rebuffs of his fellow-men, without aid and encouragement to keep him from temptation, must have the desire to become a good citizen. He must have the purpose of honesty in the future; his weakness may become strength under the guidance of a friendly hand. He cannot be helped unless he is determined to help himself.

(2) There may be a place on a farm, in a shop, or in an office, to which a man may go; but on the day he is *turned* out of prison—I say purposely, *turned* out,—it must be known to what class of ex-convicts he belongs. Is his purpose and present moral status such that he can be taken to the home of our farmers or take the responsibility of a clerk.

It must be remembered that, under our present prison methods, the reformation of the prisoners is a secondary

consideration. The law and the judge condemn the criminal to penal service, and leave the chances of his reformation to the influence of the chaplain. In answer to the question, "How many of the 317 prisoners discharged from the Fort Madison Penitentiary, within the last two years, have so reformed as to become good citizens?" Warden G. W. Crosby replies: "With just the right kind of influences and surroundings, and with opportunity for steady employment, and with reasonable encouragement, possibly *one third* of them might become good citizens. *Yes, possibly more than that.*" And yet, he hesitates in this opinion, for he adds: "But you must remember that I see them at their best, with their good resolutions *formed* but *untried;* they leave me prepared to think better of them than I could (in many instances) were I to meet them a little later, with money gone, out of employment, and in company with those whose influence over them can only be for evil." It is this *one third* whom our agent may help by taking them where they can have steady employment and reasonable encouragement. Or, deducting those who go to their friends, suppose that *one fourth* or even *one fifth* are helped by us, that number is worth saving—is worth all our efforts.

But the question is asked: "Does it pay?" Our field secretary has located sixty ex-convicts at labor during the time he has been in the field, since the last session of the legislature, who have given good promise of reformation as a general thing.

Suppose that our efforts have saved thirty men from future criminality, does it pay? Suppose that you had a son, you, father or mother, and a friendly hand saved him from a crime and disgrace, would you think it would pay, if it cost fifty dollars?

Thirty persons going back to crime and caught, tried in court, convicted, and returned to the penitentiary, would cost the State from $9,000 to $15,000 and the State voted the sum of $1,500, and benevolent persons have made it $1,800, perhaps a little more, to save these thirty or sixty persons! Does it pay to protect society by the reformation of the criminal? Bear in mind the proverb—"An ounce of prevention is worth a pound of cure."

Says one of our prison chaplains: "The question is. How much is a man better than a sheep? When our legislators have well studied that question, they will be as ready to appropriate money to save young men from crime, as to save cattle from disease. The State cannot afford to be indifferent to the reclamation of the fallen."

The services of a field agent, to find work for reformed discharged prisoners, and thus supplement the work of the chaplains within the prisons, are indispensable, if we would help that class of men. All the time and energies of the chaplains should be expended on their own work; and when we shall have the indeterminate sentence, and no man is *turned* out of the penitentiary, but goes when he has a place to go to, and a friend to encourage him, if he has resolved on the better life, we will then see how we protect society by the reformation of criminals.

S. S. HUNTING, *President.*

A PRISON TRADES-SCHOOL.

We clip from the *Summary* a good description of the Trades-School in the Reformatory at Elmira:

The men were all assembled in their various departments, each at his respective position. At a signal, there was a rapid exchange of coats and vests for over-alls, jumpers, aprons, etc.; pulleys began to revolve, and soon the merry whirr of the various machines was to be heard. Everywhere bustle and activity prevailed.

At the further end of the building was the engine-room, with the *Machinists' Class*, numbering ten men. "They are doing only rough work at present," said Mr. Booth, the instructor, "but they are all progressing finely." Several were engaged with chisel and hammer, trimming castings, while others were engaged at the lathe or at the plane.

The musical clink of the hammer and sledge and the bright flare of the forges of the *Blacksmithing Class* offered a study for an artist. Eleven pupils are enrolled in this class, and all are progressing finely. Some newly enrolled pupils were engaged in hammer-practice on bars of lead, turning them into quadrangular, octagonal, and polygonal forms. "Lead is the best to practise on," said Mr. Tremaine, the instructor of this class, "as the impression of every blow is apparent to the pupil. After hammer-practice on lead, they are advanced to hammer and sledge practice on iron and steel, and, as soon as possible, they are put on practical work. A pupil will learn more in a few weeks here than he could in a year outside under ordinary circumstances, because they are put right at the fire here, whereas outside they would not be put at a fire nor allowed to experiment on work in less than a year. The advanced section are engaged on linch-pins and bolts. Our purpose is not to make expert workmen in the short stay here, but so to acquaint pupils with the tools and *technique* of the business that they will make intelligent apprentices when they leave."

The *Plastering Class* was next visited, and it was a pleasant sight to see the white-clad figures deftly manipulate the utensils of their trade. "Those two new members," said Mr. Beagley, pointing to one house, "are engaged on their first scratch-coat. In this second they are further advanced, while those in the third are engaged in putting on the finishing or hard coat."

Just across from the Plastering Class was the *Bricklaying Class*, the members of which are doing excellently. On every side were chimneys, fireplaces, and cornices. They are also taught English and French bond-work, and soon become skilful with the trowel and plumb. "With a few months' instruction in the schools, and practice at yard work," said the instructor, "many of the men are able to secure good positions. One of my pupils lately wrote me that he was earning four dollars and a half a day, and another had a position at three dollars and a half a day in the country. Those are splendid wages for any young man."

Mr. Frazier, instructor in *Stone-cutting*, was the next interviewed. "We are engaged on rough, preparatory work now," he said, "but we propose to go into more intricate work in the near future." Several pupils were engaged with a mallet and chisel, and stone chips were flying about in a lively manner; others were trimming arches, and various finished pieces testified to the skilful manner in which the work was done.

Screens in various stages of progress toward completion silently informed us that the *Fresco Class* met in that locality. Some of the members of this class were engaged with pencil and maul-stick putting on the finishing touches to some centre-pieces; others, not so far advanced, were stencilling and blocking-out their designs. "I give each man a chance to cut stencils and mix colors," replied Mr. Schweppe, in answer to a question, "and these few hours of practical work each week are of great value to the men, as the various shades of colors are all brought about by the proportions used." Eastlake and stucco work occupied the attention of the advanced section of this class.

One of the most interesting of all the classes is that of *Carpentry*, the pioneer class of the schools. The advanced class were engaged in dovetailing, and one of the members was engaged in laying out a house, with every hope of success. The primary members were engaged in mortise and tenant work, and some on sawing and planing. "See how clumsily that lad handles that saw?" queried Instructor Thompson, pointing to a pupil whose saw was too much for him; "well, in a few weeks he will handle it like an expert. It surprises me how quick they become interested in this branch, and how well the average young man does after a few months' instruction." "Are all doing well?" queried the reporter, and the sound of the plane, as it threw off its silky ribbons, echoed the answer, "Yes."

The *Wood-Turning Class* were engaged in spindle-work, and as the reporter watched the evolution of a plain piece of wood under the hands of the pupil, he could not but reflect on the work each man was performing. It seemed but a twinkling, after the sharp edge of the tool had touched the rapidly revolving piece of wood, a few touches with a V-pointed tool, then a touch with a U-shaped instrument, and a beautiful piece of work, accurate in its proportions and done as well as could be done by much older hands, took the place of the rough piece of wood.

Passing on to the lower *Class in Pattern-Making* we saw several pupils engaged in making wooden vises and on millwright work. The members also make patterns, to be used in the various departments when necessary. It is hoped that the receipt of improved machinery will increase the utility of this class.

Adjoining the above is the *Wood-Carving Class.* The men were engaged on scroll-work, moulding, etc. Many of the men of this class draw their own designs, and trace out their own work. One pupil in particular attracted attention by the beautiful design under hand, as well as by the manner in which he handled the tools. His design was a very pretty piece of scroll, and he gave a sharp prod with his graver, a few twists with a larger tool, and the outline of a leaf was laid out, with an activity and interest that told its own story.

The evening was profitably and interestingly spent. As we left the Trades-Schools and emerged into the North Hall, the sound of many voices blended in harmony emanated from the room in which the preparatory *Class in Music* was practising. From this class frequent accessions are made to fill the regular choir.

In Victoria, the boarding-out system has been in operation for fourteen years, with the result that not one Government Industrial School is now standing.

THE EASTERN PENITENTIARY OF PENNSYLVANIA.

The Eastern Penitentiary of Pennsylvania,—the Western being at Allegheny City, but built on the congregated system,—unquestionably the most thorough reformatory institution in the United States, is situated in the city of Philadelphia, within a stone's throw of Fairmount Park, is a massive structure of gray granite or gneiss, and covers about ten acres.

The design and execution impart a grave, severe, and awful character to the external aspect of the building. It is surrounded by a wall 30 feet high, at each angle being a tower—now but ornaments; the façade or principal front is 670 feet in length, and reposes on a terrace which, from the inequalities of the ground, varies from three to nine feet in height; the central building is 200 feet in length, and consists of two projecting massive square towers 50 feet high, crowned by projecting embattled parapets, supported by pointed arches resting on corbels or brackets. The pointed mullioned windows in these towers contribute in a high degree to their picturesque effect. The great gateway in the centre is a very conspicuous feature; it is 27 feet high and 15 wide, and is filled by a massive wrought-iron portcullis and double oaken gates, studded with projecting iron rivets, the whole weighing several tons.

There are two gates: an outer one on Fairmount Avenue, and an inside one opening to the grounds proper. A big carbell tintinnabulates in response to a slight pull at a brass-handled knob (seemingly one of great studded knobs that cross and re-cross the immense wooden gate-way), a few bolts shoot back, and a tall, full-bearded "overseer" dressed in a blue uniform inquires your business, and you are politely invited to enter. Then you cross a stone-covered court-yard, another equally strong gate is flung back, and you walk up a handsome flowered pathway, and through a scrupulously clean hall-way, and you are in the centre or main part of the building.

This prison is built in the form of a wheel, the blocks and galleries, with cells attached, ranging off like the spokes, some being one story in height and the others of two. The centre building is 40 feet in diameter. It is of an octagonal shape, and each corridor opens into it: it is two stories high. On the top is a lantern and look-out. In the cupola are eight reflectors twenty inches in diameter, silver-plated, and by use of gas the light is thrown at night into all parts of the ground, which Mr. Vaux considers one of the greatest precautions against escape; although, to more fully secure the retention of the convicts, twenty-three of the most tremendous Siberian bloodhounds and bull-dogs howl and snap out night after night their horrible cries of warning, as they run in and out between the blocks in their desperate search for human blood, rendering almost hopeless any thoughts of ever evading their jaws, should one of the guests of the State find his quarters uncongenial, and desire "pastures new."

Speaking of escapes, I am informed that since the opening of the prison in 1829 there have been only nine escapes. Of these six were re-taken; one who escaped twice, both times successfully, is at present filling out the unexpired end of a five years' sentence; while another unfortunate creature, who dislocated his ankle-joint in jumping from the high wall, crawled home to an adjacent street, only to find a policeman usurping his place as a husband, and to be marched back to the prison again. Two negroes succeeded in crawling through the sewer-pipe out into the opening on a side street, and, living in the central part of the State, walked home, only to be forestalled by a telegram and a couple of policemen on the look-out for their arrival.

It has been and is still the intention of the inspectors to make the prison an "individual" one; that is, to treat each man separately for his disease—for crime is often a disease—and if we build hospitals for the sick, why not prisons for the diseased? But, owing to there being only 725 cells and over 1100 prisoners, it is almost impossible to carry out this idea, though the most advanced penologists both in England and this country hold to the belief that our congregated system of imprisonment propagates instead of diminishing crime; the social intermingling of the expert and proficient in the art with the novice or first offender having an extremely damaging tendency.

The cells are 8 feet by 16, and 12 feet high, are lighted by skylights 5 feet by 12 inches, and nearly all of them have yards attached, where the men exercise for one hour in the sunlight every morning. In each cell is a gas-burner, running water, and a water-closet connecting with a sewer pipe, which is flushed and thoroughly washed out twice every day. The men eat, sleep, and work in their cell. There are no contracts or contract work undertaken, the system being the "piece-price plan," stocking knitting being the most in vogue, although segars, shoes, mats, chairs, and weaving are plentifully distributed through the various blocks. Every prisoner is taught a handicraft occupation, and when able to work is allowed one half of the product of his labor in excess of his task for his own use or that of his family, and I am informed that nearly three fourths of the men have good credit accounts to their side of the ledger.

There is no effort to punish. In fact, the only punishment permissible is deprivation of gas and curtailment of food; the gas burning from dusk until 9 o'clock P.M., and the food being most wholesome and substantial, consisting of mutton stews, baked pork and beans, vegetable soup, sauerkraut, and ham, and on Sundays excellently baked beef pot-pie. I speak whereof I know, having sampled it all, and can vouch for its excellency. The men all eat in their cells, being fed by the "overseers," the term "keeper" not being permitted, and thus do away with the growling and mutinous conduct so often commented on as in vogue in the mess-rooms of the congregated prisons.

There are absolutely no favorites, political or money influence having no weight. Every man, no matter what his crime or previous position in the community, is treated exactly alike. He is permitted no delicacies, other than the prison food, unless sick, when the physician places him on the diet list, and he is fed from the infirmary kitchen.

The men are allowed every weekly paper published, can have a visit once in three months, or oftener at the discretion of the warden, and can write every fourth Sunday.

Musical instruments of every description—excepting a cornet or drum—are permitted, and every evening, from 6 to 9 o'clock, the prisoners make the night hideous with their combinations of musical airs—Harrigan's latest jarring with an operatic tune.

The board of inspectors, who supervise every thing, and meet the first Saturday in the month, is composed of such well-known gentlemen as Richard Vaux, Esq., President; Furman Shepherd, Esq., ex-District Attorney (and a prominent Democrat); Prof. J. William White, M.D., ex-Professor of Physical Culture in the University of Pennsylvania; and John M. Maris, a wealthy merchant.

The physician-in-chief is Dr. Wm. Duffield Robinson, who visits the men every day but Sunday, and who is a well-known member of the Neurological Society of the county.

The library of ten thousand volumes is one of the most complete in the country, comprising books of every description, the accumulated work of fifty years.

The officers, warden, physician, moral instructor, priest, teacher, and "overseers" have constant intercourse with the men, a matron being in charge of the women. Two of the inspectors are detailed each month as "visiting inspectors," and visit every man; and Dr. J. William White—who is, as I mentioned, connected with the University of Pennsylvania—is always present and in consultation with the physician in any extreme or difficult case requiring urgent treatment.

Religious services are held every Sunday morning in each corridor, and a gentlemanly, cultured priest, Father Carroll,

of the Society of Jesus, is in and out of all cells, day after day. The Prison Society of Pennsylvania, which recently celebrated its one hundredth anniversary, has a visiting committee which visits every Sunday nearly every man in the institution, entering his cell and chatting with him unrestrainedly; as well as an agent, Mr. John J. Lytle, the secretary of the society, who, from early morning till late at night, is always in the prison, going from door to door, preparing men "to go out," securing work or clothing for them, or securing them tickets for any part of the country they desire to go to.

A law is in force, which is as effective as a pardon and restoration to citizenship in New York State, so necessary to a man who has been convicted of a felony. Here, by good behavior and the securement of the commutation, a man leaves the prison fully entitled to all of his rights of citizenship. For the first year he receives one month's deduction from his sentence, the second also one month, the third two months, the fourth two months, and the fifth and each succeeding year three months. Recently an effort was made to give the same commutation as is in effect in New York State, but, although the bill passed the Legislature and Senate unanimously, and was strongly recommended by the Prison Society, and urged and introduced at the solicitation of the officials of the Western Penitentiary, Governor Beaver (as did Governor Patterson at the previous session) vetoed it.

The "overseers" or guards are appointed because of their fitness for the position. Politics have absolutely nothing to do with it. They first enter as yard overseers, or night guards, at about fifty dollars per month, then become assistant overseers as vacancies occur, and eventually overseers, their salaries increasing according to promotion or years in service. Nearly all of the present "overseers" in the inside of the prison are men who have been continuously in the service for from twenty-five years downwards. The present warden, Mr. M. J. Cassidy, a conscientious, courteous man, over twenty years ago was the head carpenter, and rose steadily until about seven years ago, when he was made warden. Much of the present effectiveness of the service and general comfort of the men is his idea. He does not believe that, because a man is sent to a prison, he should be punished. He says they come to be reformed and made better men, not to be brutalized, or made enemies of society. He will not permit an unkind or harsh word said to the men. Every officer at opening in the morning must bid the men "Good-morning," and at closing at night "Good-night." This is imperative.

There is a grist-mill, which furnishes flour of a uniformly sweet quality at a very considerably less cost than if purchased in the market. The engine driving the mill is of a ten-horse power. The water is supplied from a reservoir to all the prisoners. The heating of the cells is by steam from boilers at the end of the corridor, and the refuse steam is used for the prisoners' bath-house, and to heat the centre building and library. Nearly six miles of steam-pipe are used in conducting the steam through various parts of the premises." The washing is done by machinery, and every prisoner has given him upon entry three sheets, two pillow-cases, blankets, etc. One sheet and his undergarments are washed every week, while the prisoners themselves are bathed once a week.

There is no degrading shaving off of beards or cutting of hair; the prison supplies each prisoner with a razor, which, on Saturday, he takes into his cell at ten A.M., and is permitted to keep until four P.M. It is optional with himself whether he shaves or not.

Visitors are permitted every day in the week but Sunday, and if an overseer was known to point out or designate any noteworthy convict, he would be severely reprimanded. The prisoners are only known by numbers—thus John Smith is known only as A 7,587,—and the overseer who has him in charge does not know his name, unless he discloses it himself. His mail is directed to his number, and, no matter where he goes in the prison, his face is covered by a mask, thus preventing prisoners from either forming friendships or becoming known to one another by their faces.

The women, kept in a separate block under the charge of a matron, are engaged in shoemaking, and making clothes for the men. There are only twenty of them, all for long sentences; a baby recently born adding to the number. They have every comfort it is possible to give them. Their cells, the same size as the men's, have every evidence of prison life obliterated as far as possible; curtains to their doors, carpets on their floors, comfortable mattresses, chairs, etc., are furnished, and their food comes from the infirmary kitchen, consisting of roasts, chops, good coffee, tea, etc., and, like the men, they can make from five to six dollars per month overwork.

Like the women, any prisoner can decorate his cell to suit his taste, nearly four fifths of them being carpeted, and adorned with pictures, rocking-chairs, etc., and one prisoner, besides having an immense church-organ, has his wall papered and an inlaid floor. Formerly they were allowed any thing bought or sent to them in the way of food, but some of the men substituted whiskey for tomatoes in a tomato can, and, since then, *no* man can have an ounce of extra food excepting by Dr. Robinson's order.

Let us follow these two men who have just arrived from an adjoining county, one sentenced to 12 and the other to 8 years.

They enter a little room to the left, and inside of the second gate an "overseer" is there to receive them, who greets them with "Good-day, come to give us a call? Well, we will treat you as well as we know how!" In a minute another overseer enters with a long mask, made out of bed-ticking, with only orifices for eyes or mouth. "Put that on!" he says in a kind voice. "Why?" queries the prisoner. "So no one will recognize you; you see the prison is full of visitors." From there he is escorted to the warden's office, where, from a pile of numbers painted on wooden tags on the table, one is taken corresponding with the number of his entry. For instance, 7,586 may be the last prisoner to enter, therefore he is 7,587, and the next 7,588, and so on. He is then weighed, height taken, feet measured, and peculiar marks noted, and taken into the clerk's room, where his age, nativity, occupation, and general past history is recorded by Captain D. W. Bussinger, the clerk, who, by the way, was for a long time a prisoner in Andersonville, and was one of the principal witnesses in the trial of Captain Wirtz, who was subsequently hung. There he is requested to give up all valuables, jewelry, etc. From there he is masked again and led down one of the blocks to the bath-rooms, baths with hot and cold water, each bath in a room partitioned off. His citizen's clothes are removed, and he bathes; then he is handed a blue jean pair of pants, a heavy flannel shirt, and vest and jacket of jean, with stockings and shoes. He is then masked again and removed to the receiving gallery, which is under the supervision of "Big Harry Wilkinson," an immense, finely formed man, who for over 20 years has been connected with the institution, and who knows possibly more about the criminal class of the country than any police officer living.

Wilkinson enters his cell, shakes hands with him, and asks if he has ever been there before, although he most generally recognizes former inmates. He tells him: "Now, we keep a pretty big boarding-house here. If you behave yourself, you will find your overseer does the same. You will have to work for your living, but by behaving properly you will get along first rate." How different from some published accounts of other prisons, where a man is told "to fold his arms, face the wall, and stand still!" He then advises him as to his work, instructs him what will be expected of him, and leaves him to survey his cell, in which are bed, table, cup-board, bucket, bench, knife, fork, and spoon, molasses, salt, and pepper.

The chaplain, or moral instructor, then visits him, informs himself of his religious antecedents, and tells him that the librarian will visit him, and give him a slate and catalogue of the library, to which are attached his number; that he has classed him according to his education, Class A entitling him to the best books in the library, B the next, and C the last choice; that he is to fill up that slate with the numbers corresponding to the names in the catalogue, and that every two weeks they will be changed. His visit is followed by the librarian, an "overseer," who generally brings a couple of bound volumes of Harper's to while away the prisoner's time until he is assigned to some work.

Next the physician, Dr. Robinson, visits him; hears his history, examines him critically; sees what, if any, physical disabilities are present, and leaves him. Then comes the centre or hall keeper, bearing a book with an account of the clothing he brought in with him, which the prisoner signs, if correct; these clothes being kept until his departure; the State making hardly any provision for departing prisoners' clothing, excepting some dyed shoddy stuff—the general impression prevailing, that a healthy man can soon earn enough by "overwork" to clothe himself decently at the expiration of his sentence.

Mr. Cassidy, the warden, then visits the prisoner. He has no deputy, but devotes 12 hours out of every 24 to a general supervision of the prison, and lives with his family the balance of the time within the walls. He finds out what is most suitable for the man; if he has a trade; assigns him to a block according to the work he has designated he shall perform; and that day the overseer of that block, mask in hand, comes after him, and he is taken to his room in the block assigned to him, and there, unless he is dissatisfied or unable to do the work, he stays until his sentence expires, or he is "discharged by death." Of course, if sick, he is removed to the hospital.

Each overseer—there are two in each block, one each for the right and left side—is responsible to the warden for the discipline of his men. The men see no contractor, no one interested in their work but their overseer; if dissatisfied or are abused, they can send for the warden any hour of the day, he being always present in the centre and able at one glance to almost see every cell in the prison. Every Sunday morning he visits every man or woman in the institution, inquires after their welfare, and wants to know if they have any complaints to make.

Every Monday evening, for one half hour, the warden convenes all the overseers in his office, comments on any little irregularities he has noticed, reads to them works on other institutions, and for some time exacted of each overseer an essay on his views of prison discipline or reformation. No keeper can move a man from one cell to another, or inflict the slightest punishment, without the warden's sanction. He is a thorough disciplinarian, devotes his whole time, while in the prison, to its management, and expects the same from his "overseers."

If a prisoner is unable to read or write, he is instructed; if he has any special talent for either intellectual or mechanical pursuits, he is permitted to improve himself in study, or to perfect himself in mechanism.

The infirmary cells are large and airy, and in winter have a stove in each, with large yards attached; and any delicacy a sick man craves, any stimulants he needs, are supplied him without stint.

The prisoner's mail is given him after being opened by the warden, twice each day, morning and afternoon; his papers the same way; but under no circumstances is a prisoner, who has once been an inmate, permitted to communicate or visit any other prisoner.

I might add a few dry statistics as to the nationality of the population, the offences with which they are charged, etc., but, as I am of the opinion they are so similar to those of other institutions, I opine that they would be of little interest.

This penitentiary is the institution that Dickens so mercilessly attacked in his "American Notes," but strange to say, at the very time he asserted that "the system here is rigid, strict, and hopeless solitary confinement; I believe its effects to be cruel and wrong," the most advanced English penologists were introducing the system at Millbank; and, according to Major Griffiths, in his "Memorials of Millbank," published in 1884, they are using it entirely in England for the first year of penal servitude, and find it to be the only system that has any beneficial effects in the reformation of the convict. So says Sir Edmund Du Cane in a letter written on the 9th of July, 1886, to Mr. W. M. F. Round, the secretary of the United States Prison Association, "who had heard of the discontinuance of certain large prisons in London, in consequence of the recommendations of the Royal Commission on the Dwellings of the Poor, that the extensive areas of these establishments should be otherwise utilized, so as to diminish somewhat the present overcrowding of the city population," and an idea had got afloat in America that this implied a failure of the separate system in English prisons. Sir E. F. Du Gane wrote:

HOME OFFICE, WHITEHALL, S. W., 9 July, 1886.

DEAR SIR:—Mr. Round's question reminds me of the game called "Russian Scandal," which shows how a story gets changed in passing through several hands. Neither Millbank nor Pentonville is to be "torn down," though it is possible that the former may be; but this has nothing to do with the separate system not being thought well of in England. *For that system never was more uniformly and universally carried out than now, and never stood in higher repute.* Is it possible that the Prison Association of the United States think that these are the only separate prisons in England? Pray tell Mr. Round that all our (local) prisons are on the separate system, and that if any are "torn down" (a fate to which between fifty and sixty have been consigned during the last eight years), it is, so far as prison systems and management affect the matter at all, a sign of the efficiency of the separate system. Clerkenwell and Coldbathfields are abandoned because the reduction in the number of prisoners in the convict prisons enabled us to devote Pentonville to local prisoners; and this was settled before the Housing of the Poor Commission reported. Yours truly,

W. TALLACK, ESQ.* E. F. DU CANE.

As Dickens' "Dutchman" has become an almost historical character, and excited so much of Mr. Dickens' sympathy, I will again quote from Mr. Vaux relative to him.

"This German prisoner, this 'picture of forlorn affliction and distress of mind' (Dickens' language), this 'dejected, heart-broken, wretched creature' was sentenced to this penitentiary for the first time May 15, 1840, for five years. On June 28, 1852, he was sent to the penitentiary for one year; February 24, 1855, he was a third time convicted for two years. April 4, 1861, he came again for one year, and on March 12, 1872, he returned to this penitentiary for two years." I am informed that this "picture of forlorn affliction and distress of mind" came back to the institution after being released from his last conviction, and begged the warden "to take him in." He said that he hated to go to the almshouse; and he was accommodated, made as comfortable as possible, and died and was buried from the institution.

While not wishing to make any invidious comparisons with other prisons, with which I am thoroughly familiar, I think it can safely be said that if advanced penologists believe in the reformation of men by imprisonment, it will never be done by the congregated system. It is impossible. Albert Webster, Jr., writing "On the Wrongs of Our Prison System" in *Appleton's Journal* of March 14, 1874, said: "There is no consistent and intelligent attempt at his reformation" (meaning the convict). "Our prisons and penitentiaries, instead of being schools for the instruction of those who have sinned, as well as places for the expiation of crimes, are mere receptacles for the unclean of society; obscene and deadly pools, into which are drained the refuse of the region. . . . This refuse, composed of the wicked, the passionate, the weak, the visionary, is left to *mingle* and to gradually course out into the world again. At no time is it *separated* into its distinct elements, and treated with the sev-

* Howard Association Report, October 1886.—Published in London.

eral demands of these elements. . . . The worst criminals in a prison" (congregated) "*throw the shadow of their terrible existences over all about them;* the grade of their companions becomes their grade. . . . A sentence should condemn *a* criminal to *separation* from his crime, and not to the *vengeance* of his kind."

The *Contemporary Review* (May, 1886) says: "Wherever you shut off every department from the supervision of the press, there you find abuses which would speedily perish in the light of the day." How true this is! Can a representative of the press visit, unaccompanied by an official, the men in any of the many prisons in New York State? I omit Mr. Carleton's visit to Sing Sing, but I mean—well, for instance, Albany Penitentiary, where an offer was made to the government to take United States prisoners free, for the work that was obtained from them, and where an attempt was made to bribe a judge to sentence long-term men to the institution. Was there, or is there, any chance of reformation, where body and soul are ground, day in and day out, with no inducements, no personal returns, nothing but the fear of the lash, the thumb-screw, or shower bath as a reward? I ask, Is there any hope that a man leaving one of these institutions will reform? Will he not rather return to society embittered, his better nature, if he had any, destroyed? and is he not made vindictive and revengeful?

The Eastern Penitentiary of Pennsylvania has stood the test of nearly sixty years, and during that time there has never been one journal in the country that has had one word to say of its brutality, cruelty, or inhumanity to its prisoners, and, its system adopted in Europe, it is to-day the "daddy of them all!"

THE RUSSIAN PRISON CIPHER.

Mr. George Kennan is contributing to *The Century* a series of articles upon the prisons of Russia, which promises to be as interesting as it is instructive. The following is his account of the methods employed by Russian prisoners to communicate with each other in defiance of the cellular or separate system:

The Knock Alphabet.

A talented Russian novelist who has been twice exiled to Siberia and half a dozen times imprisoned told me last summer that, when he was arrested for the first time, he had never even heard of the "knock alphabet"; and that when, during the second day of his imprisonment, he noticed a faint tapping on the other side of the wall, he regarded it merely as an indication that the adjoining cell was occupied, and gave it no particular attention. As the knocking continued, however, and as the faint taps seemed to be definitely segregated into groups by brief intervals of silence, he became convinced that his unknown neighbor was endeavoring to communicate with him. Upon what principle or plan the knocks were grouped he did not know, but he conjectured that the number of taps between two "rests" might correspond with the serial number of a letter in the alphabet, one knock standing for "a," two for "b," three for "c," and so on up to twenty-six for "z." Upon putting this conjecture to the test, he was delighted to find that the knocks resolved themselves into the letters, "D-o-y-o-u-u-n-d-e-r-s-t-a-n-d?" He replied with forty-nine knocks, so grouped and spaced as to make "Y-e-s"; but long before he had finished this short word, he became mournfully conscious that, at the rate of forty-nine knocks for every three letters, he and his unknown correspondent would not be able to exchange more than half a dozen ideas a week. The invisible prisoner on the other side of the wall did not seem, however, to be at all discouraged, and began at once another long series of knocks, which extended to 296, and which, when translated, made the words "Teach you better way—listen!" Mr. X— then heard one loud tap near the corner of the cell, followed by a sound of scratching, which proceeded from a point towards the door at about the height of a man's head, as if the unknown were drawing a long horizontal line with some hard substance on the other side of the wall. After a brief interval of silence, there came two staccato taps, and the noise made by the scratching of a second line parallel with the first one, but a little lower down. When seven of these invisible lines had been drawn under one another, about a foot apart, with a group of knocks at the beginning of each one to denote its number, the unseen artist went back to one knock, and proceeded to draw six perpendicular lines crossing the first series at right angles, so as to make a huge audible checker-board. As soon as Mr. X— heard this invisible diagram, the purpose for which it was intended flashed upon his mind, and before the unknown instructor had finished knocking out the words, "Put alphabet in squares," the quick-witted pupil had scratched upon the floor of his cell a reduced copy of the audible tracing, and was numbering its lines and columns. His diagram when finished looked something like this:

	1	2	3	4	5
1	a	b	c	d	e
2	f	g	h	i	j
3	k	l	m	n	o
4	p	q	r	s	t
5	u	v	w	x	y
6	z				

After giving Mr. X— time to construct the figure, the unknown prisoner began another series of knocks, so grouped and spaced as to indicate the lines and columns in which the required letters were to be found. Five knocks followed by three knocks meant that the equivalent letter would be found at the intersection of the fifth line and third column; two knocks followed by one knock indicated letter "f," at the intersection of line two and column one; and five knocks followed by four knocks meant letter "x," at the intersection of line five, column four. The first question asked by the unknown was 53, 23, 35, 11, 43, 15, 55, 35, 51: "Who are you?" The prisoners then exchanged brief biographies, and Mr. X— discovered that he had learned his a, b, c's, and taken his first lesson in prison telegraphy from a common criminal—a burglar, if I remember rightly—who was awaiting exile to Siberia.

The Checker-Board.

The object of the "checker-board cipher" is, first, to facilitate the transmission of letters and words, and, second, so to disguise them as to make them unrecognizable to persons who have not the key. The cipher in the form above shown is an extremely simple one; but it reduces from 351 to 157 the number of knocks necessary to represent the English alphabet, and it is susceptible of variation and complication to an almost unlimited extent. The letters of the alphabet, for example, may be arranged in the square in twenty-four different symmetrical ways, and every such alphabetical scheme can be combined with two variations in the order of the figures and four in their arrangement, making 192 different ciphers. This, however, is only the beginning of the varied and complex system of secret intercommunication which the political prisoners have built up on the corner-stone of the lettered square. By combining an understood key-word with the alphabetical checker-board, they have made a number-cipher which has thus far defied the ingenuity of the "cipher bureau" of the "*gendarmerie*," and which seems to me to be absolutely inscrutable.

Suppose that the message to be put into cipher is "Nicholas arrested," and that the understood key-word is "prison." The letters of the key-word are first written under the letters of the message as many times as may be necessary to fill out the space. The numerical equivalents are then found in the lettered and numbered square and are added together to make a new series:

N	i	c	h	o	l	a	s	a	r	r	e	s	t	e	d
P	r	i	s	o	n	p	r	i	s	o	n	p	r	i	s
34	24	13	23	35	32	11	44	11	43	43	15	44	45	15	14
41	43	24	44	35	34	41	43	24	44	35	34	41	43	24	44
75	67	37	67	70	66	52	87	35	87	78	49	85	88	39	58

The last series constitutes the cipher, and its peculiar merit is that the same number never stands for the same letter. "A" in "Nicholas" is represented by "52"; "a" in "arrested" is represented by "35"; "e," the first time it occurs, is "49"; and the next time is "39"; the number "67," in the cipher message, stands in one place for "i" and in another for "h"; while "87" stands once for "s" and once for "r." In deciphering the cryptograph, the numerical equivalents of the letters of the key-word are, of course, to be subtracted from the cipher-numbers, and then the letters which correspond with the figures of the remainder are to be sought in the alphabetical square.

It is apparent at a glance that a cryptograph of this kind, which can be indefinitely varied, and in which the same number never stands twice for the same letter, cannot be deciphered by any of the ordinary methods.

Various Applications of this Cipher.

Another merit of the "checker-board cipher" is the wide range of its applicability. It can be used not only as a knock alphabet, but as an oral language, as a signal-code based on vision, and as a method of secret intercommunication by means of almost imperceptible dots or indentations in paper, sand, dust, or the leaf of a tree. Any substance which can be dotted, indented, or pierced may serve as a medium for the conveyance of the cipher numbers. The use of the alphabetical square in the form of an oral language is not common, but it is frequently resorted to in prisons where the number of politicals is so large that they

can safely defy control. In such cases they do not restrict themselves to secret intercommunication by means of knocks, but shout the cipher-numbers to one another openly from their cell windows. It is not possible to punish a hundred or more people for this offence by putting them all into dark cells,—the capacity of an already overcrowded prison will not admit of such a method of dealing with the evil,—and if the authorities resort to physical violence, the prisoners meet it with an organized "hunger strike." This desperate form of protest creates an excited state of public feeling in the town where the prison is situated; it exasperates the friends of the sufferers to such a degree as to endanger the lives of the prison officials; it is an occurrence which the warden must report to the Minister of the Interior, and it is almost certain to be followed by an investigation of the prison management, which may bring to light the illegal practices from which the wardens, overseers, and turnkeys derive pecuniary profit. The inevitable consequences of a hunger strike are greatly dreaded by the prison authorities, and it often happens that a warden, in order to avoid what is known in the prison world as a "skandal," winks at relatively trivial infractions of prison discipline. In this way a *modus vivendi* is established, by virtue of which the warden permits oral communication between the political prisoners, and the latter agree not to create a disturbance prejudicial to the interests of the warden. Such a state of things existed in the Kiev prison in 1883, and at almost any hour of the day or night a pedestrian passing the prison wall might have heard the voices of the politicals calling out in a steady monotone from their cell windows: "Twelve, fifteen, fifty-four, twenty-four, thirty-two, fifteen, fourteen." Nearly all of the political exiles whom I met in Siberia were skilled in the use of the checker-board cipher, and could transmit intelligence either by knocks or by calling the equivalent numbers at the rate of from ten to fifteen words a minute.

The use of this cipher as a signal-code by prisoners who are so situated that they can see one another is more common, the numbers being made by visible motions of the hand instead of by audible knocks. At night, the prisoner, if allowed to have a candle, makes the numbers by moving a book or towel back and forth in front of the light so as to alternately hide it and reveal it. In this way conversations are sometimes carried on between politicals at their cell windows and friends on houses standing outside the prison wall and at a considerable distance.

One of the most ingenious and successful adaptations of the checker-board cipher to the peculiar necessities of prison life is the method by which the politicals convey secret intelligence to their relatives and friends in open letters forwarded through official hands. When a political offender has been subjected to final examination, and the papers in his case are ready for submission to the Department of Justice, he is generally allowed to exchange letters with his relatives. All such letters, however, must be sent to the procureur or the local chief of gendarmes for examination, and they are not only carefully scrutinized, but are often subjected to heat and to the action of chemical re-agents, in order to ascertain whether or not they contain invisible writing in sympathetic ink. In spite, however, of such measures of precaution, the political prisoners manage, with the aid of the checker-board cipher, to transmit contraband information through the hands and under the very eyes of the most subtle and experienced officials.

Nothing has done more than this sort of intercommunication to prevent suicide and insanity among political prisoners in solitary confinement. Complete isolation is perhaps the most terrible punishment that can be inflicted upon an educated human being, and when to such isolation are added perfect stillness, limitation of vision by four bare walls, and deprivation of all means of employment for the intellectual powers, life soon becomes unendurable, and the prisoner either commits suicide, goes insane, or sinks into an apathetic stupor which terminates in dementia. The possibility of intercommunication—of sharing one's thoughts and emotions with another—lends some interest even to the dreariest existence; and the contrivance of schemes to baffle official vigilance and secure such intercommunication affords the mental faculties exercise enough to keep them from going to decay. Scores of political offenders have gone insane in Russian prisons, but the number of lives thus wrecked is much smaller than it would have been, if the imprisoned revolutionists had not contrived, by ingenious methods of intercommunication, to support, encourage, and comfort one another in hours of despair.

On reading the above account of the facility with which prisoners confined on the so-called "separate" system can communicate with each other, the question suggests itself: Does isolation isolate?

BISHOP GILLESPIE AND DAVID CROCKETT.

For some years past, the Michigan State Board of Correction and Charities has adopted the practice of sending a New Year's Greeting to the boys and girls who are the wards of the State in its public institutions.

It is understood that these addresses are written by Bishop Gillespie. The title of the one for 1888 is: "Be sure you are right, and then go ahead." From this saying of David Crockett the good Bishop draws two morals. First, that it is not enough to be sure you are right if you are afraid to act, or wait for some one else to take the lead; second, that it will not do to go ahead without first making sure that you are right. We can be sure, if we humbly and sincerely seek for Divine guidance in every-day life, and especially in matters of religion. *When* you are sure, *go ahead.* Do the right thing with all your soul, heart, mind, and strength.

A lesson which all children everywhere need to have impressed upon them in their early youth. In fact, some grown men and women need it quite as much as children do.

CHARITY AND SCIENCE.

We find in our esteemed English contemporary, *The Hospital*, a word which many excellent laborers in the field of charity and correction in the United States would do well to ponder:

There are some people who cannot hold a sound principle without regarding it as the only sound principle in the world. A large generalization is to them a kind of Moses' rod, whose business it is immediately to swallow up every other rod in existence. Those who attach too much importance to physical [organization and] peculiarities, and teach the relative insignificance of the mental and moral elements in man, may be narrowly, but they certainly are not philosophically, scientific. If religious enthusiasts cannot bend the facts of science to their will, neither can narrow scientists (as yet, at any rate) explain all the phenomena of mind and morals by any of their mechanical hypotheses. The infinite mystery around and within us is still a mystery, in spite both of rushlights and electric lights, and promises to remain so, at least during the lifetime of the present generation.

This observation applies with special pertinence to the dogmatic expressions of many of those who are engaged in caring for the insane and for criminals. We welcome it because it is the utterance of a scientific and medical journal, absolutely free from theological bias or illiberality.

TUNG WAH.

"Tung Wah" is the name of a philanthropic society at Hong Kong. It is composed of the principal Chinese merchants of the colony, and represents the Chinese community, whose wishes are communicated to the government through it. No Chinaman, it is said, has ever appealed to it in vain. This society has founded a large institution known as the hospital of Tung Wah, which is, however, rather an asylum than an hospital, in which all subjects of the Middle Kingdom may receive assistance in case of need, whether they are ill or not. Some ten years ago, Tung Wah established a branch organization named "Po Leung Kuk," for the protection of women and children. These organizations were sustained and encouraged by Sir John Hope Hennessey, during his administration, and it was this patronage, together with his numerous acts of philanthropy towards the Chinese, which earned him the ill-will of his compatriots.

On the 10th of last August, a Chinese detective employed by Po Leung Kuk boarded the steamer *Deccan*, and, though not provided with a warrant, arrested a woman by the name of Tong, together with six young girls of whom she had possession. The tribunal before which his prisoners were taken, committed the young girls to the hospital of Tung Wah, pending the trial of Tong, who immediately took an appeal to the supreme court, before which she appeared on the 28th of September, accompanied by an attorney, and demanded the restitution to her of her slaves. The court interrogated the six girls, whose ages varied from thirteen to nineteen years. The sad tales told by them fully confirmed what was already known of the abominable traffic of which they were the victims. They had been sold to Tong, for immoral purposes, for different sums ranging from one hundred and seventy to four hundred dollars each; they had been informed that they were to be sent to foreign ports, but did know their precise destination. After their depositions had been taken, the British Minister sustained

the demand of the procuress; but the court nevertheless refused it, and re-committed the girls to the hospital Tung Wah, until it should be more fully informed. The *Hong Kong Telegraph* of October 6th stated that the case had been brought a second time before the court, which had decided to retain the girls in custody for the present, and that it would at some future time render a decision as to their fate. We gather the above facts from the *Bulletin Continental*, published at Geneva, which remarks (very justly, as it seems to us) that it is impossible to believe that an English court will restore these wretched children to the procuress who pretends to be their owner.

A STRANGE WILL CASE.

Mr. David Buxton furnishes to the *Quarterly Review of Deaf-Mute Education* an account of a notable will case, more than a quarter of a century ago, in which the issue to be decided was whether a lady born deaf and dumb, who became blind at the age of sixty years, was capable, in the seventieth year of her age, of understanding her own affairs, and competent to make a will. She could not write her own will, because she was blind. She could not give oral directions as to her will, because she was dumb. She could not answer questions as to her wishes respecting her property, because she was deaf. Neither could she read the draft of her will prepared for her by her attorney, before signing it. In this emergency, Mr. Buxton was sent for. He assisted her in the final execution of her will, and gives the following interesting account of the manner in which the difficult task was accomplished:

There were two copies of the will. One, which I shall describe as No. 1, lay before Miss Poole and me; the other, No. 2, was in the hands of the professional gentleman who had drawn it up.

Now most persons know that nearly all letters of the manual alphabet used in this country are made by using *both hands*. In ordinary spelling we make the letters with one hand upon the other. In this case, I made them with one of my hands upon one of the lady's. C, being formed with the right hand only, I traced, whenever it occurred, with the point of my forefinger on the palm of her hand. In this manner my communications were made to her: she replying in the ordinary way—spelling with both hands; but sometimes making signs, and occasionally accompanying the words she spelt, or the signs she used, with intelligible efforts at articulation. In this manner I read over the contents of the will No. 1, clause by clause; and, in order to satisfy those whom I may call the official spectators, that its meaning was understood and that it conveyed Miss Poole's own wishes, the following plan was adopted:—I, sitting on her left side, spelled over to her (without uttering a word) a clause in the will, and then stopped. She, turning to the lady on her right, told her (in manual language, of course)what I had just said. This lady (the daughter of Miss Poole's old school-fellow) repeated aloud what had just been silently said to her, and the company assembled saw that it was identical with the text of the document No. 2, which the solicitor at the other end of the room had before him. In this way, we went through the entire contents of the will. She paused at the technical words "devise" and "executors," for instance, with a determination to master them, and asked me to repeat them if she did not really apprehend them. Then, when she had got the word correctly, she spelled it over to herself, slowly and elaborately, afterwards reverting to her own more familiar expression for conveying the same sense; and the identity of meaning was to me a manifest proof that the phraseology of the will was fully expressive of her own wishes. In one instance she corrected me by saying that a certain bequest was "one hundred," not "one thousand, pounds." She named with great precision all the legatees, and the amount of bequest to each, repeating some of these particulars several times, with unfaltering accuracy (spelling the words, letter by letter), in such a manner as was conclusive, not only of her competency to make a will, but of the fact that its provisions were emphatically the expression of her own strong wishes and purpose.

It was peculiarly gratifying to find that she had not forgotten the institution with which I was connected. Her own words were, "I give to the poor deaf and dumb at school at Liverpool one hundred pounds," and she dwelt upon the phrase, "the poor deaf and dumb," with a degree of sympathy which most of those present could, perhaps, but imperfectly conceive. When all was done, she said it was "all right," and put out her hand for the pen with which she was to affix her signature. I handed it to her, and when she had placed it in the proper position, she felt the point, thereby both measuring the requisite distance, and ascertaining if it was furnished with ink; and then, she who had not seen a written character for nine years—being at that time sixty years of age, and now nearly seventy—wrote her name in full, boldly and very legibly, and, with the exception of the signature inclining upwards, exactly as any one else might have done. It was a striking and suggestive sight. It showed a human mind unextinguished and inextinguishable under an accumulation of afflictions—deafness, blindness, and old age—which one would have thought more than sufficient to crush out every glimmer of vitality.

The will thus made was disputed, but, on Mr. Buxton's testimony to the facts just related, which was confirmed by other parties present at this remarkable scene, its validity was confirmed.

WHICH IS WORSE?

A writer in *Science* says:

The question whether the blind or the deaf suffer the worse affliction has often been asked; and it is not generally known that on this point there is quite an agreement, among those most competent to judge, in favor of the blind. The deprivation of spoken language is in our civilization the most serious deficiency. The unsympathetic nature of the deaf, as contrasted with the cheerfulness of the blind, as well as the fact that eminent blind persons are much more numerous than eminent deaf ones, speak for blindness as the less serious loss.

We must express our dissent from this view. Some years ago, in the town of Jacksonville, Illinois, we visited the institution for the deaf and that for the blind on the same day. These two institutions are at opposite extremities of the town, and nearly or quite two miles apart. We described to the blind children the institution for the deaf, and asked them which they would rather be,—deaf or blind. The immediate answer was: "Oh! blind! we are very sorry for the deaf children, who cannot hear." Later in the day to the deaf children we described the institution for the blind and put the same question to them, to which they replied in signs: "We would much rather be deaf; we are very sorry for those poor blind children, who cannot see." Who will say that there is not an inherent element of sweetness in human nature, which enables it to adapt itself to any condition, however distasteful? But on thinking the matter over, afterwards, it seemed clear that the blind have the worst of it. Probably the majority of our impressions of the external world are received through the eye, rather than the ear. And blindness is for this reason a greater hindrance to the acquisition of knowledge than the want of hearing. The blind, too, are deprived to a great extent of the facilities which the deaf enjoy for travel and observation of men and things. The deaf, notwithstanding their infirmity, are still able (if educated) to communicate freely with others by means either of the finger alphabet or of pencil and paper. Their pleasures are more within their own command; they are not so dependent for them upon the kindness of others, as are the blind. They can read what other people read; all the treasures of art and all the beauties of natural scenery are open to them. But above all, they are not liable to the melancholy habit of introspection, to which the blind are peculiarly prone. The thoughts of the blind turn inward, while those of the deaf turn outward, which we think is a much happier psychological condition. Blindness and deafness both have, however, their compensations; and neither the one class nor the other craves the pity of the more fortunate in life.

The fatal mistake in charity, as indeed in every thing else, is made when physical and temporary ends are sought in place of moral and eternal ones.—Mrs. C. R. Lowell.

Those people are the happiest in their alms-giving or beneficence, who make for themselves some definite rule as to proportion and aim.—Lady Laura Ridding.

To know the art of alms is greater than to be crowned with the diadem of kings. And yet to convert one soul is greater than to pour ten thousand talents into the basket of the poor.—Chrysostom.

Total abstinence has the power of prolonging more lives than all the doctors in England, of saving more money than all the savings-banks in the United Kingdom, and of preventing more crime than all the police in the metropolis.—Rev. Canon Wilberforce.

NATIONAL PRISON ASSOCIATION.

The Secretary of the National Prison Association desires to acknowledge the receipt of the following moneys, in addition to those already acknowledged (page 133):

Z. R. Brockway, Elmira, New York	$25 00
August Ammon, Pittsburgh, Pennsylvania Charles G. Donnell, " " Addison Lysle, " " W. A. Magee, " " Henry Warner, Hoboken, "	25 00
Col. A. P. Blunt, Fort Leavenworth, Kansas	5 00
C. P. Hoyt, Cañon City, Colorado	5 00
Hiram F. Hatch, Jackson, Michigan	5 00
A. A. Brush, Sing Sing, New York	5 00
M. V. B. Berry, Boston, Massachusetts	5 00
John C. Whiton, " "	5 00
E. A. Herrick, Holmesburg, Pennsylvania	5 00
Israel C. Jones, Randall's Island, New York	5 00
General S. C. Armstrong, Hampton, Virginia	5 00
George W. Cable, Northampton, Massachusetts	5 00
Dr. Pliny Earle, " "	5 00
—— Brennan, New York City	5 00
F. Amberg, Chicago, Illinois	5 00
Ex-Governor R. B. Bullock, Atlanta, Georgia	5 00
W. Bingham, Cleveland, Ohio	5 00
J. W. Andrews, Columbus, Ohio	5 00
Charles F. Coffin, Chicago, Illinois	5 00
Rodney Dennis, Hartford, Connecticut	5 00
D. C. Bell, Minneapolis, Minnesota	5 00
Andrew E. Elmore, Fort Howard, Wisconsin	5 00
W. M. F. Round, New York City	5 00
R. B. Hayes (should have been reported $10)	5 00
	$160 00
Previously acknowledged	105 00
Total, to date	$265 00

Members of the Association who have not forwarded their annual dues are requested to do so at once. New memberships are desired and solicited.

The outstanding indebtedness incurred prior to the Toronto Congress is between $300 and $400. The cost of publication of the proceedings of the Atlanta Congress (now ready for distribution) was $842.61, of which it is believed that all is provided for except $145.36 advanced by Mr. C. E. Felton, which is due to him. The cost of publication of the proceedings at Toronto will be about $800, and is utterly unprovided for.

This society needs immediate and liberal help from those interested in the promotion of the cause of prison reform.

THE PENNSYLVANIA CHILDREN'S AID SOCIETY.

At the thirteenth annual session of the Association of Directors of the Poor, of the State of Pennsylvania, held in Gettysburg, Mrs. Wilson, actuary of the Children's Aid Society, made a statement regarding its work, as follows:

The Children's Aid Society (whose work covers the State of Pennsylvania) has for its object the removal of children from alms-houses and other pauperizing influences, into respectable family homes. The society is represented by a board of directors in Philadelphia, where an open office is kept, and by auxiliary committees of women in more than forty counties. The society aims to avoid congregating such children in large numbers under one roof; it seeks to restore them to the rank and file of citizens; and it endeavors to reduce the number dependent on the county to its lowest estimate. Where the directors of the poor have accepted the Children's Aid Society as their agent, the children belonging to the county have been placed as boarders in respectable families, until the interest and affections of each family decide that the child shall remain without further compensation; or else permanent free homes are found elsewhere. The boarding of the children is at the county's expense, supplemented by the benevolence of the committees in charge; the directors of the poor remaining legal guardians, and receiving reports of the children from time to time. During the past year, 41 children were thus provided for in Philadelphia County, while 156 children in various parts or the State were received from county authorities and placed in families by the committees, some being sent to hospitals and other special institutions for treatment. A prominent feature of the work is the placing at service of indigent mothers, each of whom keeps with her and supports one child. In Philadelphia County alone, 302 mothers were thus provided for, and their offspring saved from becoming a burden on the county or State.

The Rev. Mr. Ames, in an interesting speech, said:

Suppose that the Soldier's Orphans' Home of this State should be sold, and the interest expended for the Society for the Prevention of Cruelty to Children and for the Children's Aid Society: does any one who has observed the work of these women doubt that it would be better for the State, than an increase of public institutions could be? One institution in Philadelphia has been trying the experiment, and, so far as I know, the managers are glad that they entered on that path. The managers of a home in northern Philadelphia, entertaining some seventy children, concluded last spring that the Children's Aid Society's method was better than their own; and, therefore, that the best thing they could do, was to provide for their children by its help. They sold their house and property, which was worth $30,000 or $40,000, and placed the money at interest, and used the income to pay the board of the children. They employ the machinery of this society to find places; and the managers meet every month, and, so far as I know, they are satisfied that they have made a good move, and are using their money to better advantage than formerly.

The Children's Aid Society during the past year spent less than $8,000—I speak of the parent society in Philadelphia—for all purposes whatever. Dividing that sum among the number of children cared for, it cost forty-eight cents a week for each child. There is no such record by institutions anywhere in the world, as has been made by these Philadelphia women. Yet it is a pity that they should have spent so little, for it has been by a method by which they have pinched themselves continuously. If they had spent twice as much, it would have been less than one half what the average child costs in institutions.

The chairman, Mr. W. P. Price, said:

I hope soon to see the day when there will not be an institution for children in the State of Pennsylvania, other than the Children's Aid Society; when orphan asylums shall have closed their doors, and the homes for the friendless shall have no more friendless children in them; but when the Children's Aid Society shall provide a home for every child.

GLEANINGS.

The receipts of the New York Charity Organization Society, in 1887, were $31,242.28; its expenditures, $29,887.26.

The kitchen and laundry at the insane asylum at London, Ontario, were destroyed by fire on the morning of December 2d.

The cause of humanity has to mourn the loss by death of two of its distinguished friends—Dr. Ramaer, the eminent alienist and neurologist, in Holland; and Dr. Achilles Foville, of Paris.

About $10,000 have been subscribed by the deaf and their friends in the United States for the bronze statue of Dr. Gallaudet, which is to be placed on Kendall Green, next year.

The New York Midnight Mission has enlarged its work, by establishing a branch of St. Michael's Home at Mamaroneck, for the reception of girls of younger age than are received in the city, and more amenable to reformatory influences.

The city of New York has for nearly five years had a Skin and Cancer Hospital, at 243 East 34th Street, with a branch at Fordham Heights. A second Cancer Hospital opened its doors to the public, at the corner of Eighth Avenue and 105th Street, December 6th.

In "The Hospital Association" of England, 140 hospitals and other charitable institutions are represented, and the organization numbers more than 200 members. The Association has three great schemes on hand: (1) the "National Pension Fund" for aged and disabled nurses; (2) "The Sick and the Hospitals"; (3) a "Nurses' Registration."

England has about 70,000 children in workhouse or district schools, 25,000 in industrial schools and reformatories, and a vast number of orphanages and other institutions supported by private charity. There is reason to believe that there are about 150,000 children in institutions in Great Britain and Ireland, who cost the public annually £3,000,000.

At a Jewish Rabbinical Conference held in Montgomery, Alabama, one of the resolutions adopted was as follows: "The work of charity being one of the noblest occupations of a Jewish minister, it would be both proper and becoming to appoint a committee of three members, to whom shall be assigned the duty of collecting and receiving contributions for the following establishments: Alliance Israelite Universale, Orphans' Home at New Orleans, Cleveland Orphan Asylum, Touro Infirmary at New Orleans, and Fund for Indigent Students of Hebrew Union College."

The *Annals* for January publishes its annual statistical table of schools for the deaf in the United States, from which we learn that there are now 69 such schools, including the National College. Of these, 56 are public, and 13 are denominational and private. The number of pupils instructed during the year was 7,978 (or 4,513 male and 3,397 female), about one third of whom were taught articulation. The number present on the first of December last was 6,862. The total number who have received instruction, from the date of opening of the several institutions to the present time, is stated to be 26,124; but this is probably an under statement. The whole number of teachers employed is 577, of whom 240 are men and 337 are women, and 155 of them are deaf-mutes or semi-mutes.